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THE  
HISTORY AND THEOLOGY  
OF  
THE THREE CREEDS.

BY THE  
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VOLUME I.

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TO

THE REV. HARRY DUPUIS, B.D.

VICAR OF RICHMOND, IN THE COUNTY OF SURREY,

LATE FELLOW OF KING'S COLLEGE,  
CAMBRIDGE,

THIS WORK

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## PREFACE.

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THE exhaustive work of Bishop Pearson on the Creed would seem to supersede the necessity for any other. So long as the English language lasts, it must continue to be a serviceable book of reference to the theologian, and a complete body of Divinity to the Candidate for Holy Orders. The non-professional reader of Divinity also, who brings to the work a real love of the study, will never be satisfied with any other exposition of the Creed, than that supplied in the pages of Bishop Pearson; "whose very dust is gold." But some more elementary work is required for the Christian student, during the time that he is occupied with his other studies. The high Apostolical authority of the Primitive Creeds of the Church; the certainty that we possess these Creeds in substance, if not in words, in the Roman and Nicene formularies, and close scriptural and theological detail upon each clause of the faith into which he is baptized, are points that claim the *early* attention of every sound churchman. It would seem also, that without deviating from the subject, the con-

nexion between Divinity and natural and moral science, on the one hand, and critical and philological investigation on the other, might be advantageously placed before the student in some rudimental form; and topics suggested that could scarcely be followed out without imparting a high degree of interest to studies thus combined in mutual co-operation. It should be remembered again, that Theology is no longer limited to the professional reader, or the various schools of sound learning. One of the most favourable signs of the times is the pious zeal, with which works in Divinity are read and studied by laymen in different walks of life. To such a class of readers the work of Bishop Pearson, either from antiquity of expression, or by reason of a certain scholastic severity with which his arguments are at times drawn out, may not at first be acceptable; and it is impossible to name any work of middle character, to serve as a temporary substitute, by giving the spirit of investigation ground whereon to rest awhile, in its progress to better things.

To these two classes of readers the following work is especially addressed. If the want be real, that it professes to supply, the attempt to render service may at least claim the reader's indulgence; and if in any degree the object in view be attained and the student benefited, this



fresh survey of ground already charted out by Bishop Pearson, will hardly be deemed an effort of presumption.

In the history of the Athanasian Creed, a position has been assumed that is fairly open to criticism. The theory of Waterland, as regards the date and authorship of this exposition of the Catholic Faith, has been so generally acquiesced in by divines, that any attempt to shift the critical basis on which the high antiquity of this formulary must rest, will be viewed by many with distrust. It has been only after a careful comparative view of ecclesiastical history, and of the statements of the Latin Fathers prior to the Nestorian age, that the opinion has been formed, that Augustine followed, where the Creed had already led the way; and that the formulary was composed in vindication of the writer's orthodoxy; that it has in fact an apologetic, rather than a didactic character. It may not be of any particular importance in theology, whether the date of this venerable composition be fixed earlier or later by thirty years; whether the writer were a Bishop of Arles or of Rouen; or whether the Creed were written before or after Augustine's work on the Trinity. And under any other circumstances the responsibility of advancing an opinion in opposition to the elaborate argument of Waterland would have been

willingly avoided. But the history of this relic of antiquity could not be written, without exhibiting the critical reasons that exist, for assigning to it a particular date; the subject therefore demands a candid statement of opinion, which is now offered for acceptance or rejection, as the judgment of the learned reader may decide. Whether in historical criticism or in doctrinal

Cyr. Hier. p. 635. statement, *λεγέσθω ἐλευθερίως ἡ ἀλήθεια.*

The opportunity is also taken for observing, that many of the quotations from the writings of the fathers have been drawn from a patristical collection edited by the author some few years since. Clergymen in the country cannot be expected to have access to the tomes of the Fathers for continual reference; they must make shift with the best means at command. If the collection in question embraces the most valuable treatises and synodal acts of the ancient Church, these are the original documents that verify the Catholic teaching of our Church, and appeal must of necessity be made to them, in a work upon the ‘History and Theology of the Three Creeds.’

BUCKLAND RECTORY, HEETS.

May, 1854.

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## ANALYSIS.

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### *The History of the Creeds.*

Antiquity of a normal Creed, 1—7; necessity for such a Creed, 8, 9; its prescriptive use, 10; the doctrine of Christ, 11—19; the Creed traced in the Apostolical addresses, 20—22; more plainly indicated in the Epistles, 22, 23.

Construction of the Creed, 24—26; Use of Creed, 26—33.

Primitive testimonies: Polycarp and Ignatius, 34—39; Justin M., 39—42; Irenæus, 43—47; Tertullian, 48—51; Apostolical Constitutions, 51—55; Cyprian, 55; Gregory of Neocæsarea, 56—59; Lucian Martyr, 59—63; Creed of Jerusalem, 63; Cæsarea, 68; the prototype of the Nicene and Constantinopolitan, 73; Aquileian, 75.

Meaning of Symbolum, 76—87; Recapitulation, 87, 88.

### *The Theology of the Creeds.*

I BELIEVE IN GOD. Proof external to Scripture, 89; Natural Theology, 90—111; Universality of Man's belief, 111, 112; attested in the conscience, 113—116; natural proof of Unity, 117—121; the Eastern Creeds asserted the Unity of the Deity as addressed to heathens, 122; Jews, 123; Gnostics, 124—127; omitted in Roman Creed, 128.



- THE FATHER, of our Lord Jesus Christ, 129—134; designated in an absolute sense, God, 134, 135; subordination of Son, 136—140; our Father by Creation, 141; by preservation, 142; by the exercise of paternal discipline, 143; by regeneration, 144—146.
- ALMIGHTY, παντοκράτωρ, יְיָ אֱלֹהֵינוּ, 146—149; the name I AM, descriptive of attributes, 149, 150; discernible in creation, 151; perfect goodness the basis, 152; Lord of Hosts, descriptive of providential and dispensative wisdom, 153—156.
- MAKER OF HEAVEN AND EARTH, position in the Creed, 157—159; the sacred chronology asserted, 159—163; original bearing of the clause, 163.
- AND IN JESUS, 164; etymological remarks, 165—170.
- CHRIST. Eternally decreed, 171; revealed in prophecy and type, 172—174; acknowledged by the Jews, 174—190.
- Unction under the Law, 190, 191; emblematical of Christ, As Prophet, 191, 192; unction descending to his earthly members, 193; the prophet's treatment, 195—199.
- Priest, 199; Melchisedek an historical character, 200—205; the Atonement, 205, 206; the subject of types, 207, and prophecy, 209—215, and the very voice of the gospel, 215—217; Christ confers sacramental blessing, 217—220.
- And King, according to the sure word of prophecy, 220—224; of Glory by the Resurrection, 225; claims our loyalty and obedience, 226.
- HIS ONLY SON, by generation from the Father, 227—230; bearing upon Patripassian notions, 228; upon Gnostic tenets, 230; God of God, and Light of Light, 231—233; the negation of Arianism, 233; ὁμοούσιος τῷ Πατρί, 234—236; by whom all things were made, 237; eternal existence, 238—246; as the Word, 246—250; Incarnate as Man, 251; Divinity of Christ, 258—264.
- OUR LORD, καὶ οὐσίαν, as God, 265—270; and καὶ ἐξουσίαν, as Mediator, 271—274.

WHO WAS CONCEIVED BY THE HOLY GHOST, 274—276.

BORN OF THE VIRGIN MARY, Isai. vii. 14, investigated, 277—284.

WAS MADE MAN, of mortal body, 284—286; and human soul, 286—292; the notion of transubstantiation as virtually Eutychian, 293—296.

HE SUFFERED, as God Incarnate, 297, 298; according to the eternal counsels, 299, 300; reality of those sufferings, 301—303; the Christian era defined, 303.

UNDER PONTIUS PILATE, 304—306; Acta Pilati, 307—309.

WAS CRUCIFIED, 309—311; the centurion's confession, 312—314; practical observations, 314—318.

DEAD, truly, 319; proved by the three mystical witnesses, 320—322; by the separation of body and soul, 323—326.

AND BURIED. The entombment predicted, 326; and fulfilled, 327; on the Paschal eve, 328—330.

HE DESCENDED INTO HELL. The doctrine itself primitive, 331—337; explanation of 1 Pet. iii. 18—22, 338—340; of Col. ii. 15, 341, 342; of Eph. iv. 9, 343; true scriptural foundation, 344; the negation of Apollinarianism, 345; intermediate state, 345, 346; the decisive assertion of a true death, 347. End of Vol. I.

HE ROSE AGAIN FROM THE DEAD, 348; antecedent probability, 349. The Saviour's resurrection, variously proved, by the declarations of Christ, 352; by the conduct of the Sanhedrim, and of the soldiers, 353; by the circumstances attending the resurrection, 354; by the cloud of witnesses, 354—357; by Nicodemus and Joseph, 357—361; recapitulation, 362—364; practical considerations, 366—368.

THE THIRD DAY. Jewish computation, 369; examples from Scripture, 370—372; suffered on the *παρασκευή*, or sixth day of the Jewish week, and raised on the first, 373; the period defined by types, 374—377; its important function, 378. The Lord's day, 380; originally observed concurrently with the Sabbath, 381—383.

HE ASCENDED UP, after frequent manifestations of himself to his disciples, 384; the ascension typified, 385; predicted, 386—388; and fulfilled, 389, 390; by the reception of the Son of Man, 391, 392.

INTO HEAVEN, 393, 394.

AND SITTETH AT THE RIGHT HAND OF GOD, 395; as God, 395—397. His mediatorial kingdom shall cease, 398; when all things shall have been subdued unto him, 399—403.

THE FATHER ALMIGHTY, *Πατροδύνατος*, as the giver of all grace, 404.

FROM WHENCE HE SHALL COME TO JUDGE. A moral necessity of the doctrine, 405—409; of a final judgment minute and exact, 410; practical influence, 411—414; conscience a witness not a judge, 412; all judgment committed to the Son, 415—418.

THE QUICK AND DEAD, 419.

Whose kingdom shall have no end, the negation of Sabellian error, 420.

I BELIEVE IN THE HOLY GHOST. Creative and regenerative energy, 422—424; in the Divine Unity, one, 426—432; Divinity of the Holy Ghost scripturally proved in 1 Cor. xii. 4—6, 432—435; Luke i. 35, 435; Acts v., 436; Acts viii. 21, 437; recapitulation, 438—440.

Other primitive clauses, 441—443.

The Lord, 444; and giver of life, 445.

Who proceedeth from the Father and the Son, 446—448; the doctrine of the Greek Church, 449—451; of the Western Church, 452; differences, 454—456; still to be healed, 457.

Who with the Father and the Son together is worshipped and glorified, 457; ancient Liturgical and Patristical proofs, 459, 460; practical bearing, 461—463;

Who spake by the prophets, 464; as the Spirit of Christ, 465; quotation from Basil, 467.



Connexion of final articles, 468.

THE HOLY CATHOLIC CHURCH, 469; the Church as the Body of Christ, 470—475; predestined to glory, 476, 477; the Church visible, 478; the Patriarchal and the Jewish Churches, 479—482; an interpretation of Matt. xvi. 18 suggested, 483—486; notes of the Christian Church as exhibited in the Creeds, 486—488; Unity its generic note, 489; specific notes, Catholicity, 490—492; Apostolicity, 493, 494; as a corollary, Visibility, 495—497; external indefectibility, 498—501; the fulfilment of these notes a matter of hope, 502; recapitulation, 503—505.

THE COMMUNION OF SAINTS, a pledge of future Unity, 506—508.

FORGIVENESS OF SINS, 509; position in the Creed, 510; coincident with baptism, 511; and flowing from the Cross of Christ, 513; the faith that justifies, 514; regeneration of man's will, 515, 516; by the indwelling of the Holy Spirit, 517; practical result, reconciliation, 518—521.

THE RESURRECTION OF THE BODY. Analogy of its creation, 522—524; personal identity, 524.

THE LIFE EVERLASTING. God's moral government incomplete on earth, 531; necessary existence of a future state, 532. Ignorance the cause of atheism, 533; moral proof, 534; natural religion the handmaid of revelation, 535; Belief of the Jews, 536; Christ brought life and immortality to light, in what sense, 537; everlasting duration, 538—540.

*The History of the Athanasian Creed.*

- A Latin composition, 541; Antiquity of Latin MSS., 542; Greek MSS. comparatively modern, 543; The Commentary of Venantius Fortunatus, 545; Clauses quoted by a Spanish Council, *ib.*; Reception later at Rome, 546; Waterland quoted, 547.
- The Creed composed before the Eutychiean period, 548—557; Apollinarian and Eutychiean notions compared, 550—556; before the Nestorian period, 557; The term *Θεοτόκος* used in the fourth century, 558.
- Waterland's theory, 559; critically examined, 560, 561; Phrases in the Creed compared with Augustine, 562—565; Not strictly a Creed, 566; Procession of the Holy Spirit, 567—569; As soul and body form one person, so Christ is one, 569; The illustration extended by Augustine, 570; recapitulation, 571.
- The composition of the Creed cannot be traced to any general irruption of heresy in the Italian, 572, 573; the Gallican, 574; or the African Church, 575.
- Synoptical view of Waterland's reasons for referring it to the Gallican Church, 575; Leporius, 576.
- The Creed perhaps apologetic, 577; Victricius, Bishop of Rouen, 578—580; why ascribed to Athanasius, 581; Augustine's intercourse with Gaul, 582; Probabilities of authorship stated, as between Hilary and Victricius, 583, 584.

*The Theology of the Athanasian Creed.*

- A right faith the necessary mean of man's regeneration, 585—590; The Trinity in Unity, 591; Definition of Person, 592—594; Distinct from substance, 595, 596; Antagonising forms of error, 597—602; Cerinthus, Ebion, Valentinus, 598; Praxeas, Noetus, Sabellius, 599; Arius, 601—604.

Identity of substance, 603 ; Prov. viii. 22, 605—607 ; Unity of attribute in Trinity of Persons, 608 ; Ἀκατάληπτος, 609—611 ; No Trinity of substance, 612—620 ; Language of Tertullian compared, 613, 616—618 ; Ambrose, 614, 615 ; Irenæus, 616 ; Hippolytus, 619.

Faith in the Trinity the safeguard of Unity, 620—628.

Relative notion of the Trinity, 629, 632 ; Procession of the Holy Ghost, 630 ; Three distinct Persons, 633 ; Antagonising heresies, 634—638.

Christ, God and Man, 639, 640 ; Ambrose as quoted by Theodoret, 641 ; Antiquity of the term Θεοτόκος, 643 ; of reasonable soul and human flesh, 644—647 ; Apollinarian error compared with previous heresies, 648—653.

Unity of Person in Christ, 654 ; Marked character of the post-Ephesine theology, 656 ; Is Nestorianism noticed in the Creed ? 656—662 ; Tertullian compared, 663—666 ; Is this Creed quoted by Theodoret ? 667—669 ; by the Chalcedonian Council ? 670.

Apollinaris held the corporeity of the soul, 671 ; as anciently believed, 672 ; material notions of the Deity, Hobbes, 673 ; Western origin of the Creed indicated, 674.

The Descent into Hell, 676 ; Catholic doctrine, 677 ; Inserted late in the Roman Creed, 679 ; Connexion between the Gallican and Eastern Churches, 680 ; they possibly supplied this clause to the Roman Creed, 681 ; proof of true human nature, 682.

Life everlasting. Faith and Practice, 683 ; Eternal, αἰώνιος עולם 684—687 ; Eternal duration, 688, 689 ; Eternal punishment, 690 ; Non-finality, Origen, Anabaptist, Hobbes, 691 ; Cancelled articles, A. D. 1562, 692 ; Duty to believe where God hath spoken, 693.

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## ERRATA.

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### PAGE

- 73, note, *add*, on the words Θεὸς ἐκ Θεοῦ, see Bull, Jud. Eccl. vi. 5.  
90, l. 6, *for* difficult *read* different  
106, l. 30, *after* so much *insert* transmuted  
109, l. 23, *for* their *read* its  
138, l. 24, *for* is *read* it is  
270, l. 11, *for* Son *read* Sun  
298, l. 5, *for* Personality *read* Being  
624, l. 30, *after* Holy Spirit *add* which is not modal but absolute

# HISTORY

OF

## THE THREE CREEDS.

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### THE CREED OF THE APOSTLES.

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THERE are few points in Christian Antiquity of higher interest than the origin and early use of the Creeds of the Church. That some public Form of sound Words, some Rule of Faith existed at a very early date, is most certain; it is embodied in some of the earliest writings that have come down to us from the successors of the Apostles; we in fact possess the Creed in several forms. So strong a similarity also exists between the Symbols of Faith of the earlier branches of the Church Catholic, that they are very clearly referrible to one common origin. It is not intended indeed that we can now identify the exact words of this normal creed<sup>1</sup>; but it

Antiquity  
of the  
Creed.

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<sup>1</sup> Now the ground upon which the Church of England adopts the view she does, rather than other views, which other persons may prefer, is that her's has been 'the custom of the churches of God;' that she is 'letting that abide in her which she has heard from the beginning.' For these Creeds, which

are her Rule of Faith, are not merely according to that custom, but are in substance actually the Formularies themselves, in which it has been embodied and delivered down from the first. Professor Blunt's *Introd. to a Course of Lectures on the Early Fathers*, Part ii. p. 22.

<sup>1</sup> Cor. xi. 16.  
<sup>1</sup> John ii. 24.



Antiquity  
of the  
Creed.

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appears to be in the highest degree credible that certain articles were adopted by the Apostles, before the Scriptures of the New Testament were written, as the test and basis of Christian instruction throughout the world. A formulary of this high authority would necessarily be received and preserved with the greatest veneration in the Churches established by the Apostles, and it would be regarded as the true and apostolical compendium of Christian Truth in all things necessary to salvation. For instance, when the Church in Jerusalem was increasing daily in station as well as in numbers, and even priests of the temple were being won over to the faith; we may be certain that these results were not obtained by any loose and desultory exhibition of Christian doctrine on the part of divinely inspired Apostles; but by a close and systematic instruction in those Christian verities, which for the present could only be delivered orally, but afterwards were to be embodied in the Canon of Scripture. Neither can we believe it possible that when persecution arose because of the word, the Apostles should permit those that were scattered abroad to depart without being able to give a clear and definite account of the faith that was in them; or that they should suffer them to go 'everywhere preaching the word,' without being very certain that they dispersed abroad no other doctrine, than that which they had received from the eye-witnesses of Christ's Resurrection, the immediate depositaries of the words delivered by the Lord Jesus. It is, therefore, in the highest degree credi-

Acts vi. 1-7.

Acts viii. 4.

ble that the Apostles, in the absence of the writings of the New Testament, should by common consent have embodied all that was necessary for salvation in some compendious form easily remembered ; and constantly suggestive to the recipient of those truths, which he should make known to others as the only foundation of a saving faith. This would be the most effective means of securing the transmission of truth in its purity ; and upon any other supposition than the existence of some recognised apostolical form of faith, it would be difficult to account for the similar expressions of the primitive Creeds that have come down to us, pointing clearly to some common rudimental form. Their variations, indicating a certain degree of independence, mark the fact, that the Creed was adapted to the wants of each particular Church, either by the Apostle who was its founder, or by the care of each Church to determine as distinctly as possible the boundaries between Divine Truth and that phase of error which specially threatened it. Possibly, therefore, one of the first acts of the Apostles, after the Lord's ascension, would have been to define the Articles of that faith which they were commissioned to preach ; and the account delivered by Ruffinus may not be altogether unworthy of attention, in which he states<sup>1</sup>, upon the testi-

Antiquity  
of the  
Creed.

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<sup>1</sup> Tradunt majores nostri quod post ascensionem Domini, cum per adventum Spiritus Sancti supra singulos quosque Apostolos igneæ linguæ sedissent, ut loquelis diversis variisque loquerentur..... præceptum eis a Domino datum, hoc præ-

dicandum Dei verbum ad singulas quemque proficisci nationes. Discessuri itaque ab invicem normam sibi prius futuræ prædicationis in commune constituunt, ne forte alii alio abducti, diversum aliquid his qui ad fidem Christi invitabantur,

Antiquity  
of the  
Creed.

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mony of earlier writers, that the Apostles, after they had been prepared for the work of preaching the Gospel to every nation by the outpouring of the Holy Spirit, and the miraculous gift of tongues ; before they separated to depart upon their several missions, drew up a short form or compendium of the doctrines they were to teach. Now without assenting to the writer's statement, that this compendium was no other than the Creed of the Western Church, known then and afterwards by the name of the Apostles' Creed ; much less, that each Apostle contributed his quota in a separate clause of the Creed ; or again, that the Apostles, divinely inspired as they were, drew up this form, lest when widely separated from each other they should be found to be preaching different doctrine ; still thus much of truth may possibly be contained in the statement ; that the Apostles, before they separated, were agreed upon the terms of some short formulary of doctrine, not so much for their own use, as for the use of those Churches which they were about to establish throughout the world ; and of those Evangelists who were now to proceed forth upon their missions. For the very work of an Apostle or an Evangelist precluded the possibility of residence for any length of time to guard the rising Churches beyond their infant state ; and there is nothing irrational in the supposition that the Apostles should have agreed, in a general way,

exponerent. Omnes igitur in uno positi, et Spiritu Sancto repleti, breve istud futuræ sibi, ut diximus, prædicationis indicium in unum con-

ferendo, quod sentiebat unus quisque, componunt ; atque hanc credentibus dandam esse regulam statuunt. Ruff. *de Symb.* 2. *Vind. Cath.* 1. 555.

upon a certain doctrinal model to be committed in charge to each Church successively established; which should serve as the basis for the instruction of converts, and be a guide for the next succession of preachers; but that a certain liberty of action should have been reserved. Each Apostle, therefore, though following the general tenour of this normal statement of doctrine, would apply it with more or less variation, according to the requirements of the place in which he found himself, giving a fuller development to clauses that had a more immediate bearing upon errors connected with the local popular belief.

Antiquity  
of the  
Creed.

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The words of Calvin to a certain degree harmonise with this view of the subject<sup>1</sup>. 'I name it

<sup>1</sup> Apostolicum autem (symbolum sc.) nuncupo, de auctore interim minime sollicitus. Apostolis certe magno veterum scriptorum consensu adscribitur; sive quod ab illis in commune conscriptum ac editum existimabant, sive quod compendium istud ex doctrina per eorum manus tradita, bona fide collectum tali elogio confirmandum censuerunt. Neque vero mihi dubium est quin a prima statim Ecclesiæ origine, adeoque ab ipso Apostolorum sæculo, instar publicæ et omnium calculis receptæ confessionis obtinuerit, undecunque tandem initio fuerit profectum. Nec ab uno aliquo privatim fuisse conscriptum verisimile est, quum ab ultima usque memoria sacrosanctæ inter pios omnes auctoritatis fuisse constet. Quod unice curandum est, id extra controversiam positum habemus, totam in eo fidei nostræ historiam succincte distinctoque ordine recenseri, nihil

tamen contineri, quod solidis Scripturæ testimoniis non sit consignatum. Quo intellecto de auctore vel anxie laborare, vel cum aliquo digladiari nihil attinet; nisi cui forte non sufficiat certam habere Spiritus Sancti veritatem ut non simul intelligat, aut cujus ore enuntiata, aut cujus manu descripta fuerit. Calvin. *Institut.* ii. 16. § 18.

The other early reformers also did not fail to perceive this high authority of the Creeds, and proposed that all controversies in matters of faith should be decided by the words of Scripture and of the Creeds. Thus Melancthon writes concerning the Conference at Worms, A.D. 1557: Prima disputatio hæc fuit. Cum necesse sit in Ecclesia judicia esse, oportere et normam iudicii esse certam et non ambiguum. Hanc normam Pontificii constituebant perpetuum Ecclesiæ consensum. Nos in responsione primum repetivimus

Antiquity  
of the  
Creed.

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the Apostles' Creed, although I care little about the authorship. Certainly it is assigned to the Apostles by the general consent of ancient writers; either because they thought it was written and published by the Apostles in a body, or because they considered that a compendium of the doctrine delivered by their agency, and faithfully compiled, ought to be distinguished by this title. I cannot entertain a doubt however, but that its authority, as a public and universally received Confession of Faith, dates from the very first origin of the Church, and therefore from the very days of the Apostles, from whatever source it may have emanated. And it is not likely that it should have been written by any private individual, since it is manifest that from the date of our earliest records, it has always enjoyed a sacred authority among the faithful. That which alone is to the point, is placed beyond all controversy; that the whole history of our Faith is recounted in it succinctly and in clear order; while nothing is contained in it which may not be proved by the sure warrant of Scripture. With this understanding, it is useless to enter into anxious discussions respecting the authorship, or to contest the point with any; unless indeed it be not held sufficient to possess the substantial verity of the Holy Spirit, while we remain in ignorance of the mouth by which it has been enounced, or of the hand by which

usitatum hanc commemorationem.  
Nos amplecti Scripta Prophetica, et  
Apostolica, et Symbola, et sentire  
eam doctrinam comprehensam esse

in confessione nostra Augustæ ex-  
hibita Carolo V. Imperatori; anno  
MDXXX. Melanchth. *Epist.* 1. 70.



it has been penned.' It is in the highest degree satisfactory to obtain from the pen of Calvin so valuable a testimony to the high authority of the Creed; and we cannot fail to be struck with the contrast in which it stands to that 'conceit sustained by very weak grounds, and assailed by very strong objections,' to which the Roman Church<sup>1</sup> has committed herself, upon the authority of an interpolated sermon among St Augustine's writings; to the effect that the Apostles were not only the authors of the Creed, but that tradition truly assigns to each Apostle the particular clause dictated by him: 'Petrus dixit, Credo in Deum Patrem Omnipotentem; Johannes dixit, Creatorem cœli et terræ; Jacobus dixit, &c.'<sup>2</sup>

Antiquity  
of the  
Creed.

Barrow.

It being allowed therefore by universal consent, that a Rule of Faith, exhibiting much that is now contained in the Apostles' Creed, existed

Sources of  
the Creed.

<sup>1</sup> When the University of Paris, for example, censured Erasmus, among other things for expressing his doubts upon the authorship of the Apostles' Creed, they added, as the faith of the Church, 'La faculté prétend qu'il est de foi, et que tous les docteurs catholiques doivent croire, que ce symbole a été composé et publié par les Apôtres; que c'est le sentiment du Pape Clement I., de S. Augustin, de S. Ambroise et de S. Leon, qui tous conviennent que chaque Apôtre a exposé ce qu'il pensoit sur la foi, lorsque tous ont fait ce symbole; d'où il s'ensuit que cette ignorance affectée par Erasme favorise l'impété, est proposée d'une manière

scandalense,' &c. Fleury, *Hist. Eccl.* cxxxi. 74. The historian however seems more inclined to cast in his lot with Erasmus than with the faculty of theology; for he proceeds to say that the Fathers 'ont assuré comme un chose constante, que ce symbole avoit été composé dans une assemblée des Apôtres.....au reste, il n'y a guères d'apparence que chaque Apôtre ait prononcé son article, comme le dit l'auteur du sermon attribué à S. Augustin, S. Léon, et Fortunat, et il paroît beaucoup plus vraisemblable qu'ils le firent en conferant tous ensemble.' Fleury, *ibid.*

<sup>2</sup> Cf. Voss. *de Tribus Symbolis*, 19.

Sources of  
the Creed.

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in the earliest days of the Church, two questions next arise: I. When and from what materials was it composed? II. To what purpose was it applied? To satisfy the mind upon these points, we must endeavour to form an estimate of the various circumstances which surrounded the first preachers of the Gospel. The Divine authority of the new religion was based upon certain preternatural, still strictly historical facts. These facts had not yet been embodied in any written record. The earliest of the Gospels, whether that of St Luke or of St Matthew, was not written much before the fifteenth year after the Ascension of our Lord<sup>1</sup>.

By what means therefore were these facts, on which the religion of the Gospel was wholly based, to be fixed deep in the belief of each Church, that was successively called out of heathen darkness, and formed to Christ? The need of a Creed antecedently to the Scriptures of the New Testament, is forcibly put by Irenæus, when he shews the indispensable character of a traditional Formula of Faith to those barbarous nations, who had not the Scriptures, but had souls to save<sup>2</sup>.

So long as an Apostle was present his converts had the testimony of what he had heard, and what he had seen; a heart and conscience scarce spotted by the flesh, and a glorious hope spoke out in every word that he uttered to them; in his ministrations Christ was evidently set forth crucified among them; while the work of an Apostle was made manifest, 'by pureness, by knowledge, by

2 Cor. vi. 6.

<sup>1</sup> Burton's *Lectures*, A. D. 53—55.

<sup>2</sup> *Vind. Cath.* III. 443.

long-suffering, by kindness, by the Holy Ghost, by love unfeigned;’ and independently of the miraculous gifts which were vouchsafed to him, the supra-human wisdom and goodness that were shed around him, might alone have secured their continued obedience to the Faith. But the very nature of an Apostle’s work demanded that their first evangeliser should quickly leave them, and penetrate yet deeper into heathen darkness. They needed therefore some safeguard for the preservation of sound doctrine after the departure of their teacher. If they had the power of adding others to the Church by baptism, it was requisite that they should have the means of discerning previously that the qualification was satisfied as regarded the Credenda of Religion. It was absolutely necessary therefore, during these important years of the Christian Church, (if indeed the miraculous operation of the Holy Spirit were not to be continually exerted in guiding it,) that there should be some compendious form of instruction, embracing the fundamental Christian doctrines, and the main historical facts on which the truth of those doctrines eventually rested. Such a body of doctrine then we believe existed in a primitive and Apostolical Form of sound Words; the clauses of which we may trace partly in Scripture, partly in those primitive writings of the early ages of Christianity, that have had occasion to contrast the teaching of the Church with the ravings of heresy. For of one thing at least we are certain, that the generation which immediately succeeded to the Apostles was

Sources of  
the Creed.

Sources of  
the Creed.

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not only in possession of Confessions of Faith substantially the same with the Apostles' Creed; but that these symbolical tests of Catholicity were put forth under the venerable designation of the Tradition, which the Church had received from the Apostles from the very first. For this reason it is that Tertullian, in arguing with heretics, applies the Creed as an authority collateral to, but independent of, Scripture; because it conveys to us a testimony from the Apostles prior to the Gospels or Epistles<sup>1</sup>. 'If these things are so, that the truth be adjudged to be with as many of us as walk in that Rule, which the Church hath handed down from the Apostles, and the Apostles from Christ, and Christ from God, the ground work of our proposition is firm and sure; which determines, that heretics are not to be allowed to put in an appeal concerning the Scriptures, whom without the Scripture, we can prove to be aliens to Scripture.' The very variations too, on the one hand, in the earliest forms in which we find the Creed defined, are significant; they assure us that the Creed was not first defined or promulgated by any public act of the Church; else, so formal an exercise of her synodical powers would never have admitted of any later variation; no departure would have been made from her exact dicta. On the other hand, the simi-

<sup>1</sup> Si hæc ita se habent, ut veritas nobis adjudicetur, quicunque in ea regula incedimus, quam Ecclesia ab Apostolis, Apostoli a Christo, Christus a Deo tradidit, constat ratio propositi nostri, definientis non esse ad-

mittendos hæreticos ad ineundam de Scripturis provocationem, quos sine Scripturis probemus ad Scripturas non pertinere. Tertull. *Præscr. Hæc.* § 37. *Vind. Cath.* ii. 492.

larity of the Primitive Creeds, as speaking to us from different quarters of the globe in the second and third centuries, assure us that they owe their parentage to one common source; that they were, to say the least, coæval with the Churches that had received them as their heritage. But they claimed a still earlier origin; for they professed to have been conveyed to those Churches as the Doctrine of the Apostles, by Apostolic hands; whereby also they were variously moulded to bear a clearer impress of Divine Truth, and to convey a more stringent condemnation of error, accordingly as local circumstances demanded. Further, if the exigencies of the rising Church and the testimony of Antiquity, bear us out in referring the first origin of the Creed to the Apostles; the Holy Scriptures indicate that the words of our Lord Jesus Christ are the true source of the various clauses in the Rule of Faith. They are either deductions from the very words of Christ to his Apostles, or they are statements of facts of which they were eye witnesses.

Sources of  
the Creed.

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The Creed in this point of view, agrees closely with the Canon of Apostolicity laid down in filling up the place of the traitor Judas. It was required that the successor to the vacant Apostleship should not only have been a witness of the Resurrection, but it was also a part of his qualification, that he should have received his instruction from the lips of Christ himself during the whole continuation of his public ministry. ‘Wherefore of these men which have companied with us all the time that the Lord

Acts i. 21, 22.



Sources of  
the Creed.

Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his Resurrection.' The case of St Paul at first sight appears to be exceptional, but it is in fact a strong confirmation of this view of the Apostolical qualification; that the 'companying' was not meant to be restricted to the mere personal intercourse that existed between the Apostles and their Lord during his ministry, but that it applied to the instruction which they received from his own blessed lips, during that highly privileged period of their lives. For we find St Paul in vindicating his own Apostolical authority, lays the whole stress upon these two points. As the Apostles were eye-witnesses of Christ's Resurrection, so also was he an eye-witness of the reality of the same fact. 'Have I not seen Jesus Christ the Lord?' he asks; for at his conversion, and subsequently in the temple, he saw the glorified Saviour. The very cause of offence for which the Apostle was arrested at Jerusalem, and eventually sent in bonds to Rome, was for 'the hope and resurrection of the dead;' in that he had publicly notified in his defence that the risen and glorified Jesus had appeared to him in the temple, and directed his course of action. A full claim therefore had the Apostle St Paul to the same Apostolical authority with the other chosen witnesses of the Resurrection, so far as this part of the qualification was concerned. We find him accordingly appealing to it in proof of his authority; 'Last of all he was seen of

1 Cor. ix. 1.  
Acts ix. 17;  
xxii. 14.

Acts xxii. 18.

1 Cor. xv. 8,  
14, 15.

me also, as of one born out of due time ;' ' And if Christ be not risen, then is our preaching vain, and your faith is also vain ; yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ.' As regards this element therefore in the Apostolical qualification, he was ' not a whit behind the very chiefest Apostles.' Sources of the Creed.  
2 Cor. xi. 5.

The same also is true with respect to the doctrine that he taught ; he received it by immediate revelation from the Saviour ; nay, a far deeper sublimity of heavenly truth was made known to St Paul by the glorified Saviour, than ever could have been received by the most loving, or the most zealous disciple, during the time of the Lord's earthly ministry. Mysteries, which had remained hidden from the foundation of the world, were revealed to him ; the eternally predestined purposes of God's mercy in Christ ; the Lamb slain from the foundation of the world ; the great love of Christ, our only Saviour, in dying for Man ; the scheme of Man's Regeneration through the Spirit, laid deep in the counsels of God, before man, or any portion of the universe, had been called into being ; the recovery to the whole human race of a far more glorious estate in Christ, than had been lost in Adam ; the saving efficacy of justifying Faith ; were all of them points which it would seem that no uninterrupted familiar intercourse with the Lord of Life, in the days of his Humiliation, brought home to the Apostles' apprehension ; but by direct Revelation, the fullest appreciation of these doctrines was made a portion of the very soul of St Paul. Him-

Sources of  
the Creed.

Gal. i. 11—19.

Acts i. 3.

self tells us the source from whence his doctrine was derived; 'I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.... But when it pleased God...to reveal his Son in me..., immediately I conferred not with flesh and blood, neither went I up to Jerusalem to them which were Apostles before me, but I went unto Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the Apostles saw I none, save James, the Lord's brother.' The doctrine therefore which St Paul taught was communicated to him by direct revelation; he received it from the lips of Christ glorified, as surely as the other Apostles received their doctrine from Him, whether during the time of His earthly ministry, or, far more clearly, during those forty days in which Christ 'shewed Himself to them alive after his Passion by many infallible proofs, being seen of them, and speaking of the things pertaining to the kingdom of God.'

Now if we are right in our supposition that a Rule of Faith of some kind was harmonised by the Apostles for the benefit of Churches, that must of necessity be left to themselves so soon as they were sufficiently established in the Faith; and for the instruction of other collateral Churches, springing up from them without the immediate agency of an Apostle; we may naturally expect that this Rule of Faith would contain such things, and such

things only, as every Apostle in his preaching would principally insist upon ; what he had himself seen, Sources of the Creed. what he had himself heard ; in other words, that the public Creed of the Apostles would coincide exactly with the prerequisite qualification for the Apostolical office ; that it would consist of doctrines received from the Saviour himself ; and that it would declare facts of which one and all had been the favoured eye-witnesses. The foundations of Christian doctrine we may suppose were laid deep and sure during those forty days that intervened between the Resurrection and Ascension of the Saviour. It has not seemed good indeed to Divine Wisdom that all the mysteries of which Christ freely spake to his disciples in those days of privileged intercourse with the Holy One, should be openly divulged to the world ; but the little that has been vouchsafed to us is sufficient to indicate the direction of His heavenly instruction ; that it was declaratory of the Eternal counsels of the Father. For whereas before his Cross and Passion, Christ shewed plainly to his Disciples that the Son of Man must suffer many things of the elders and chief priests and scribes, and be killed and be raised again the third day, and as yet they believed him not ; in the Mount also, the representatives of the Law and the Prophets, Moses and Elias, spake with Him of the decease which He should accomplish at Jerusalem, but they who were admitted to this vision of glory were as those that heard not ; so now when these things were fully accomplished, and brought home to heart and con-

Matt. xvi. 21.  
Luke ix. 22.

Luke ix. 31.

Sources of  
the Creed.

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science as realities, of which it was not possible to doubt, the risen Lord unfolded to them the reasons for this fearful dispensation of the Divine Will; that the dismal scene they had so lately witnessed upon Mount Calvary, was the very keystone of God's scheme of mercy predestined from all eternity; therefore as a mystery in due time to be revealed, it had been variously prefigured and foretold from the beginning of the world; and that to them the work was now committed, of making known to all nations the Words of Love and Wisdom that they had heard, the deeds of Power and Mercy that they had witnessed. The very first gracious act of Christ upon the day of his Resurrection was to give their commission to the Apostles,

John xx. 21—23. 'Peace be unto you; as my Father hath sent me, even so send I you.' And when he had said this he breathed on them, and saith unto them; 'Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained.' Afterwards, at various intervals during the next forty days he appeared to the eleven, and opened their understandings, already enlightened by this first gift of Grace, to a deeper and truer knowledge of Scripture; shewing them, that 'thus it behoved Christ to suffer, and to rise from the dead the third day, and that Repentance and Remission of sins should be preached in His Name among all nations.' Finally, when their instruction was complete, and not till then, they were commanded to teach all mankind the same verities that they had

Acts i. 3.

Luke xxiv 27, 45—47.



themselves received, and to admit others into the Church of Christ through the Sacrament of Baptism. The very last words of Christ recorded in the gospels endued them with this commission, to retain effect until His second coming. ‘All power is given unto me in heaven and earth; Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen.’

Sources of  
the Creed.

Now although the Word of Life records but very few words of our Lord during this closing scene of the Gospel History, still the texts already quoted have a determinate bearing upon several articles of the Christian faith embodied in the Creeds. If we add the historical fact of Christ's Ascension into glory, and the comforting assurance of the angel; ‘This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven;’ if also we fill out ‘the promise of the Father’ by that other record of Christ's words given by the same writer; ‘Ye shall be baptized with the Holy Ghost not many days hence;’ we shall then have a tolerably full account of symbolical doctrine. We are already in possession of the following Articles of Belief; either from the words of Christ, which the Apostles had heard, or the terms of his history which they had witnessed. Faith in God the Father, God the Son, and God the Holy Ghost;

Acts i. 11.

Luke xxiv. 49.

Acts i. 5.

Matt. xxviii.  
19.  
Luke xxiv. 49

Sources of  
the Creed.

Luke xxiv.  
46, 51.  
Acts i. 9.

faith also in the historical facts of Christ's Death; Resurrection on the third day; and Ascension; faith in the second coming of Christ in glory; and in the meantime in Christ's judicial power and authority delegated to the Church; in the Doctrine of Repentance; and the Remission of sins. Of these eight clauses, six are supplied in direct terms in the words of Christ risen from the dead; while of the two remaining subjects, the Ascension was to become immediately a matter of ocular demonstration; the second Advent of the Saviour also had entered so largely into our Lord's discourses before the Resurrection, that we can scarcely imagine it to have been less prominently mentioned after that event. One and all therefore, these articles of faith were presented to the minds of the Apostles under the most impressive circumstances by the risen Lord: and so long as the Gospels remained unwritten, the body of doctrine comprised under these heads formed the substantial basis of the Apostles' teaching.

We are justified, therefore, as we imagine, in carrying back the first elementary origin of the Christian Creeds, to the instruction vouchsafed by our Lord to the eleven in the interval that elapsed between His Resurrection and the Ascension. And to an early date after the Ascension rather than to any other, we would refer the first development of some definite form of sound words; the outline of their preaching, and the test of faith for all who sought admission into the religion of Christ by Baptism.

If this view of the case be correct, we may expect that we should find early allusion made to these 'Principles of the doctrine of Christ,' in the writings of the New Testament; and that the earliest Apostolical addresses recorded in Scripture would, to a certain extent, be framed upon this model. For the Saviour having commanded his Apostles to evangelize the whole world, and having accompanied his charge by the manifestation of certain doctrines that they should preach, we might reasonably imagine that the type delivered to them would be closely followed in their recorded words. And, so far as we have the means of judging, this was the case; so much so indeed that the various early addresses of the Apostles, if reduced to a tabular form, are found to follow closely the topics of doctrine delivered by the Saviour on the one hand, and the main Articles of the Creed on the other, e. g.

Sources of  
the Creed.

Heb. vi. 1.

## BELIEF IN

Articles of the Creed.	God the Father.	God the Son.	God the Holy Ghost.	Passion.	Resurrection.	Ascension.	Second Advent.	Repentance.	Remis- sion of sins.	Church.
St Matt. xxviii.	19	19	19		10	St Mark, xvi. 19				19, 20
St Luke, xxiv.	49	49	49. Acts i. 4, 8	46	46	51. Acts i. 9	Acts i. 11	Luke xxiv. 47	47	49. Acts i. 8
St John, xx.	17	17	22		9, 20, 28	17	xxi. 22		xx. 23	xx. 21, 23
St Peter, Acts ii.	17	22, 33, 34	17, 33, 33	23	24, 31, 32	33		33	33	32
... iii.	13	13, 15		15	15	21	19-21	19, 26	19	15
... iv.	24	12, 27, 30		10, 27	10					
... v.	30	31	32	30	30	31		31	31	32
... x.	34-36	33	33	39	40, 41		42		43	41, 42
St Stephen, Acts vii.	2, 32, 37, 55	52, 55	51	52	55, 56	55, 56				
St Paul, Acts xiii.	17, 23	23, 33, 35		23	30, 33, 34, 37				33	31
Ep. to the Hebr. vi.	1	1, 6	4	6	2		2	1, 6		

In this tabular view, the only apparently exceptional case is the address of St Stephen; but even this, so far as it was permitted to proceed, exhibits the same method observable in the Apostles' addresses; and such topics as the circumstances of his situation precluded him from uttering, were far more forcibly supplied by the revelation of heaven that opened upon him. No interruption was offered by the council to the Martyr, so long as he was occupied in panegyrising the faith of their forefathers, and the successive deliverances wrought out for His people, by the interposition of God. The mention of the Temple of their pride plainly suggested to the speaker a correlative to that personal application of the subject which is so frequent in the writings of St Paul, 'Ye are the Temple of the Holy Ghost;' that God dwelleth in faithful hearts, and not in temples made with hands. But he perceived in his hearers only the murderers of the Just One; with terrible invective therefore he charged them with their fearful sin against the Holy Ghost, 'Ye uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers.'... 'When they heard these things, they were cut to the heart, and they gnashed on him with their teeth,' and prepared at once to follow out the savage instinct of their persecuting malice. One more testimony,

Sources of  
the Creed.

Acts vii. 48.

Acts vii. 51,  
52.



Sources of  
the Creed.

however, the Martyr was permitted to bear to the Divine Nature of his Blessed Master, and to the reality of the Resurrection, and glorious Ascension, when 'he, being full of the Holy Ghost, looked up steadfastly into Heaven, and saw the glory of God, and Jesus standing at the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing at the right hand of God.' No further opportunity was granted to him of proclaiming the doctrines of repentance, or of remission of sins; but immediately he, of whom the world was not worthy, was judged by them unfit to live; and the last words of the Martyr, as he fell asleep, sealed that faith in a judgment to come, which he dreaded only for his murderers; and in life everlasting, which supported him in death. 'Lord, lay not this sin to their charge.' 'Lord Jesus receive my spirit.'

Acts vii. 58,  
59.

Traces of  
an Aposto-  
lical Creed.

The Apostolical addresses to which reference has been made, were delivered<sup>1</sup> several years before the Gospels, or indeed any of the writings of the New Testament had appeared; that is, before any public standard of evangelical truth existed. But we may trace indications of a primitive Rule of Faith in the sacred canon, so soon as it was formed; the clearest of which is found in the first verses of Heb. vi. 'Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the founda-

<sup>1</sup> e. g. Dr Burton refers the latest of these addresses, that of St Paul at Antioch in Pisidia, to the year 45; while the Gospel of St Luke,

which he considers to have been the earliest, was not committed to writing till the imprisonment of St Paul at Cæsarea, A. D. 53—55.

tion of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.' Here we have six several articles of elementary Christian doctrine enumerated by the Apostle, all of which are easily identified with subjects contained in the tabular view; for if βαπτισμῶν διδαχὴ involve of necessity the remission of sins by baptism; and if ἐπιθέσις χειρῶν indicate the power and authority of Christ delegated to the Church, and made manifest in the communication of spiritual gifts by the Imposition of Hands; and if πίστις εἰς Θεόν, in the mouth of an Apostle, can mean nothing else than Faith in the Holy and undivided Trinity; then the only subjects in the tabular view left unnoticed, are the doctrines of Christ's Death, and Resurrection, and Ascension, together with his return in power and great glory to judge the world. But the Crucifixion of Christ is also contained in this passage by implication, for the Apostle proceeds to say, that it is impossible for those that have been 'once for all' enlightened, and have apostatized from the faith, to be renewed 'again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame.' In other words, because they have re-

Traces of  
an Aposto-  
lical Creed.

Heb. vi. 6.

nounced that belief in a crucified Saviour, which they formerly professed with apparent heartiness, the blood of Christ for them has been shed in vain; and because they have abjured that faith in a risen and glorified Lord which they once confessed,

Traces of  
an Aposto-  
lical Creed.

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cf. Just. M.  
Apol. c. 67.  
lin. ult.  
Vind. Cathol.  
iii. 170.  
infra, sub fin.  
Art. 'Third  
day.'

therefore, so far as they are concerned, Christ still lies buried in the tomb; they have crucified the Son of God afresh, and put him to an open shame. Writers of every age have traced in these words an allusion to a Primitive Rule of Faith; their agreement with the recorded words of the Apostles, would suggest the fact that all had one outline of doctrine present to their minds; while if we go still further back, we arrive at the true source; and finding still the same appearance of identity, we are compelled to refer the rudimental origin of that body of doctrine to the teaching of him who is the Way, the Truth, and the Life. It is not contended that the Apostles were bound by one unvaried formal expression of doctrine, as we are by the ancient Creeds of the Church, which admit of no modification now; but the Apostles received the doctrines committed to their charge by the risen Saviour; and when at length their mission was extended beyond Judæa, and the Gospel was to be spread throughout the world, each had a Form of sound Words, a sacred deposit, to commit to the keeping of the Churches severally established by him; only, since the errors with which they had to contend were various in various parts of the world, the freedom of an Apostle would be exercised, and these words of faith would be variously modified to meet the exigencies of each individual case. This, at least, seems the only way to give a satisfactory account of the close similarity which we shall soon have occasion to observe in the different ancient Creeds that

have come down to us; as well as to obviate the objection that if the Creed owed its origin to the Apostles, it would have existed every where and in every Church in the same identical terms; since no Church could have had the temerity to alter the words of the Apostles, the very definition of their Faith. If the Creeds of the different Churches all centre in one common nucleus, the gems that gather round it have all one necessary type, they only vary in position.

Traces of  
an Aposto-  
lical Creed.

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We have therefore traced back to the fountain head the principal clauses of the ancient Creeds: we have seen that each Apostle received his doctrine from the words of Christ himself, which he made the outline of his teaching; and we have seen reason for our belief, that a Form of Sound Words was committed to each Church, as a sacred Deposit, in order that the Faith of the Church Catholic throughout the World might be preserved one and invariable. While as yet the Holy Scriptures of the New Testament, the ultimate test and standard of Evangelical Truth, had not been vouchsafed to the Church, it is impossible to conceive any other ordinary way, whereby the pure transmission of Truth could have been secured, from each Church to its various dependencies, or from Christian parents to their children. The basis of the whole superstructure was the baptismal formula of Faith in the Holy Trinity; to which were added, from our Lord's teaching chiefly, certain supplementary details; whereby those Articles of Faith which refer to the *οἰκονομία*, or the Mystery of

Traces of  
an Aposto-  
lical Creed.

God manifest in the Flesh, were inserted after the confession of Faith in the Second Person; namely, the Incarnation, Passion, Death and Burial, Resurrection, Ascension, and the Second Advent of Christ, as Judge of quick and dead; while those other Articles, referring to Man's regeneration in holiness, were in a similar manner arranged after the declaration of Belief in the Holy Ghost; Repentance for instance, and the Remission of Sins, the Communion of Saints for the present, and Life in a world of glory hereafter.

Use of  
Creeds in  
the Church.

The principal liturgical purpose for which this Rule of Faith was applied, was the conveyance of sound catechetical instruction to the candidates for baptism, to remain ever after as a sacred deposit in the heart of the regenerate. And it was of service to the minister as well as to the recipient of the Sacrament. For the work of baptizing fresh converts did not of necessity enter into the ministerial work of the Apostles. St Paul first preached the Gospel at Corinth, and he abode there for two years, yet he expressly says that, with very few exceptions, he 'baptized none of them.' On this account therefore it was requisite that the subordinate ministers, on whom this duty more peculiarly devolved, should have some form of words sanctioned by the Apostles, to serve as a guide in catechising; at all events, as has already been observed, no Church could be favoured for any great length of time by the presence of an Apostle; and in his absence, what higher authority could her ministers plead, in carrying on the ordi-

Cf. John iv.  
2.

1 Cor. i. 14,  
17.



nary work of evangelising the neighbourhood, than that they followed the *ipsissima verba*, in which each member of that Church had been publicly instructed, ‘before many witnesses;’ and which were known to have emanated from the Apostle, who first led them to the Cross of Christ? This then was the first and principal use of Creeds in the early Church; and the Epistles appear to contain various allusions to the catechetical instruction which was based upon them. To the passage in the Epistle to the Hebrews we need not again refer. The charges of St Paul to Timothy make very probable allusions to some Rule of Faith. The last solemn words which close his first Epistle warn the disciple that his best preservative against the ‘vain babblings’ and dialectical oppositions of gnosticising teachers, as well as every other error concerning the faith, should be the faithful preservation of ‘The Deposit,’ τὴν παρακαταθήκην φύλαξον. Our English translators having no single word in the language to express the meaning of παρακαταθήκη, have been compelled to render it paraphrastically, as ‘that which is committed to thy trust;’ the word in the original is a very definite term, about which there could be no mistake in the mind of Timothy; the paraphrase is palpably loose, and open to a great variety of interpretations; it might mean the oracles of God committed to his trust; or the ‘dispensation of the Gospel;’ or the duty of preaching Christ crucified among the Gentiles; or a faithful care of the flock over which the Holy Ghost had made him ‘overseer, to feed the Church of God;’

Use of  
Creeds in  
the Church.

p. 22, 23.

1 Tim. vi. 20.

1 Cor. ix. 17.

Acts xx. 28.

Use of  
Creeds in  
the Church.

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or many an other subject wide of the real meaning: so much loss of power and precision is there in the translation, not from any fault of the translators, but simply from the casual deficiency of language. The English term nearest to the original is 'deposit,' although that does not exactly satisfy the meaning; but it may be adopted for the present, as serving to shew the very definite character of that which had been committed to the keeping of Timothy; which should prove to him the antidote of profane and vain babblings, and a preservative from 'erring concerning the faith;' as for example, Hymenæus and Philetus had erred against the 'Apostolical Preaching,' in saying that the Resurrection is past already. The same word παρακαταθήκη occurs in very much the same way in the second Epistle, only it there stands in conjunction with other terms, which, as the co-ordinate member in a scriptural parallelism, we perceive to be an equivalent, and therefore explanatory expression:

2 Tim. ii. 17,  
18.

2 Tim. i. 14.

Hold fast the form of sound words, which thou  
hast heard of me,

In faith and love which is in Christ Jesus.  
Keep the good Deposit<sup>1</sup>,

By the Holy Ghost which dwelleth in us.

The good Deposit clearly answers to the 'form' or outline (ὑποτύπωσιν) of 'sound words.' And that this outline of doctrine was intended to have a strictly traditional character; that it was to be transmitted, that is, to others, exactly as it had

<sup>1</sup> τὴν καλὴν παρακαταθήκην φύλαξον.

been received, is plain from the words of the Apostle which follow shortly afterwards; ‘The things that thou hast heard of me among many witnesses, the same<sup>1</sup> commit thou to faithful men, who shall be able to teach others also.’ It is almost impossible to find any other meaning for the Apostle’s words than this; ‘That form of sound words which thou hast received from me, and which thou hast confessed openly before the Church in thy Baptism, do thou commit as a sacred Deposit to other faithful men, who shall then be able to teach their successors the doctrine that it conveys.’ The account of Ruffinus respecting the custom of the Church of Rome, and her jealous watchfulness over the integrity of her Creed, after a lapse of more than three centuries, singularly illustrates the Apostle’s injunction. ‘<sup>2</sup>An ancient custom there prevails, that those who are about to receive the grace of baptism should recite the Creed, publicly; that is, so as to be heard by the congregation of the faithful; and of a truth, the ears of those who precede them in the faith, tolerate no addition whatever to the words.’

There is a passage also in St Paul’s Epistle to

<sup>1</sup> 2 Tim. ii. 2. *παράθου unde παραθήκη supra.*

<sup>2</sup> ‘Mos ibi servatur antiquus, eos qui gratiam baptismi suscepturi sunt, publice, id est fidelium populo audiente, symbolum reddere; et utique adjectionem hujus saltem sermonis eorum qui præcesserunt in fide non admittit auditus.’ Ruffinus, *de Symb.* § 3. *Vindex Cathol.* i. 556. In the same way Irenæus in speak-

ing of the Catholic Rule of Faith, says: οὔτε ὁ πᾶν δυνάτης ἐν λόγῳ τῶν ἐν ταῖς ἐκκλησίαις προεστώτων, ἔτερα τούτων ἐρεῖ· οὐδεὶς γὰρ ὑπὲρ τὸν διδάσκαλον· οὔτε ὁ ἀσθενὴς ἐν λόγῳ ἐλαττώσει τὴν παράδοσιν· μιᾶς γὰρ καὶ τῆς αὐτῆς πίστεως οὔσης, οὔτε ὁ πολὺ περὶ αὐτῆς δυνάμενος εἰπεῖν ἐπλεόνασεν, οὔτε ὁ τὸ ὀλίγον, ἡλαττόνησε. *Iren.* i. 3. *Vindex Catholicus*, i. 524.

Use of  
Creeds in  
the Church.

2 Tim. ii. 2.

1 Tim. i. 2.

Use of  
Creeds in  
the Church.

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Tit. iii. 5—8.

Titus which may be mentioned here, as indicating the profession of faith that always accompanied Baptism. The Apostle had been led by his subject to mention the grace of God vouchsafed to Christians in their Baptism; and he reminds Titus that the regenerating efficacy of this Sacrament should stand forth as a living truth, in the new life of the convert; that they, who in the 'washing of Regeneration' had professed their 'belief in God,' might be careful to maintain good works.

Rom. vi. 3.

Another passage again may be mentioned before we pass on from the writings of St Paul, suggestive of that renunciation of Satan, and adoption of the service of Christ, which still forms a part of the Baptismal service; speaking also of a 'form of doctrine' then 'delivered' to the convert. It should be observed, that the Apostle in alluding to the baptismal engagement of Christians, had reminded the Roman Church to which he was writing, that as many as had been baptized into the Faith of Christ, had been baptized into his death; therefore that we are buried with Him by baptism into death; that as Christ was raised from the dead by the glory of the Father, so should we also walk in newness of life. The illustration is clear and good; if indeed we are justified in attaching only an illustrative meaning to that which must be a substantial verity in every regenerate Christian. Where the baptismal engagement is kept, there is a real death to sin, and a new birth to righteousness; an utter renunciation of Satan and all his works, as well as the seductive allurements of the

world; and a corresponding heartiness in adopting the service of Christ; as total a separation from all *wilful* sin, as there is when sin forsakes the body because it is dead; 'for he that is dead is free from sin.' Shortly after, the Apostle congratulates the Christians of Rome that their conversion to Christ had been thorough and complete. 'But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form (τύπος) of doctrine which was delivered to you;' and then follow words, which describe exactly the change of service that formed from of old a conspicuous portion of the baptismal engagement. 'Being then made free from sin, ye became the servants of Righteousness.' ἐλευθερωθέντες δὲ ἀπὸ τῆς ἀμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ. The words in themselves perhaps would not amount to more than any other Scriptural description of our renewal in holiness; but as taken in connexion with a context of close reasoning referring to the efficacy of Baptism, it can hardly be thought too great a strain upon the words, if we assign to them a meaning peculiarly in harmony with the baptismal engagement; while the words, εἰς ὃν παρεδόθητε τύπον διδαχῆς refer the mind back to the 'Form of Sound Words;' the 'Good Deposit;' which, as we have seen in the case of Timothy, was committed to his faithful keeping, 'before many witnesses;' to be delivered by him to others, who, in their turn, were to impart it to those qualified to teach. Λαμπάδ' ἔχοντες διαδώσουσιν ἀλλήλοις.

Use of  
Creeds in  
the Church.

Ibid. 7.

Ibid. 17.

Ibid. 18.

In the Epistle general of St Jude, we find a



Use of  
Creeds in  
the Church.

Jude 3.

similar reference to the *traditional* character of the Faith; when he charges those whom he addresses, ‘earnestly to contend for the Faith, once for all delivered to the Saints,’ as their only safeguard against the false doctrines and corrupt practices of ‘certain men crept in unawares.’ The words τῇ ἀπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει, mark a traditional communication of ‘the Faith’ vouchsafed once for all, in a way which could never again be repeated; and is in close analogy with the words of St Paul, already quoted, in which he says, that it is impossible for those who have been ‘once for all’ enlightened in their baptism, and have apostatised from the faith, and crucified to themselves the Son of God afresh, to be renewed again unto repentance.

Heb. vi. 4.  
P. 23.

1 Pet. iii. 21.

One more instance from the Epistles may be adduced before we pass on to other matter, bearing as it does on the catechetical response in Baptism, and the exhibition of a certain definite body of doctrine to the believer. In the first Epistle general of St Peter, the salvation of Noah and his family in the ark by water, is applied as a typical prefiguration of Baptism. The outward and visible sign in that Sacrament is declared to be in itself worthless, if it is accompanied by nothing better; it is the deep conscientious conviction of the Truth of Christ’s Resurrection and Ascension and Kingly Glory; it is the saving importance of the answers made in Baptism; it is the justifying Faith that is the earnest of the presence of the Holy Ghost; this alone can profit the recipient of Baptism; or lead

to that sanctification of heart, whereby he becomes spiritually buried with Christ by ‘baptism unto death.’ ‘The long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience toward God), *συνειδήσεως ἀγαθῆς ἐπηρώτημα εἰς Θεόν*, by the Resurrection of Christ; who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him. Forasmuch then as Christ hath suffered in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin,’ &c. What is this in fact but to say that the substance of the baptismal response, whereby, out of a good conscience, faith is confessed in the Resurrection and Ascension and Glorious Majesty of Christ, is that alone which gives scope to the efficacious Grace of Baptism; and further, that, as faith in the death of Christ is another element in that response, we must acknowledge as the necessary result of that doctrine, the absolute need of our own death to sin; ‘for he that hath suffered in the flesh hath ceased from sin;’ or as St Paul expresses the same vital truth; ‘He that is dead,’ ‘buried with Christ by baptism into death,’ ‘is free from sin.’

Use of  
Creeds in  
the Church.

Apostolical  
Fathers.

POLYCARP, A.D. 107.

Polycarp.

We may now proceed with an unbroken series of testimonies from the fathers to the early formation of the Creed.

The first writer who claims our attention is Polycarp the disciple of St John. There is a passage in his Epistle to the Philippians, which would seem to take its shape from the clauses of a Creed; and it is introduced by terms very similar to those used by St Paul, where he commends to Timothy the faithful keeping of the 'Deposit,' the form of sound words which he had received. The venerable martyr congratulates the Philippians that they continue firm in the faith, and that they bear fruit unto our Lord Jesus Christ, 'who was patient even unto death for our sins; but God raised Him from the dead, having loosed the pains of hell; in whom ye believe though ye have not seen Him. Wherefore girding up your loins, serve God in fear and truth; forsaking vain false doctrine, and the error of many; believing in Him who hath raised our Lord Jesus Christ from the dead, and given him a glorious throne at his right hand; to whom all

<sup>1</sup> δς ὑπέμεινεν ὑπὲρ τῶν ἀμαρτιῶν ἡμῶν ἕως θανάτου καταντήσαι· ὃν ἡγείρεν ὁ Θεὸς λύσας τὰς πόδας τοῦ ἄδου, εἰς ὃν οὐκ ἰδόντες πιστεύετε ..... Διὸ ἀναζωσάμενοι τὰς ὀσφύας δουλεύσατε τῷ Θεῷ ἐν φόβῳ καὶ ἀληθείᾳ, ἀπολιπόντες τὴν κενὴν ματαιολογίαν, καὶ τὴν τῶν πολλῶν πλάνην, πιστεύσαντες εἰς τὸν ἐγείραντα τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐκ νεκρῶν, καὶ δόντα αὐτῷ δόξαν καὶ θρόνον ἐκ

δεξιῶν αὐτοῦ· ᾧ ὑπετάγη τὰ πάντα ἐπουράνια καὶ ἐπίγεια· ᾧ πᾶσα πνοὴ λατρεύει· ὃς ἔρχεται κριτὴς ζώντων καὶ νεκρῶν· οὗ τὸ αἶμα ἐκζητήσει ὁ Θεὸς ἀπὸ τῶν ἀπειθούντων αὐτῷ· ὁ δὲ ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ ἡμᾶς ἐγερεῖ, ἐάν ποιῶμεν αὐτοῦ τὸ θέλημα, καὶ πορευόμεθα ἐν ταῖς ἐντολαῖς αὐτοῦ, καὶ ἀγαπῶμεν αὐτὸν ἡγάπησεν. *Polyc. Ep. ad Phil. 2. Vind. Cath. II. 111.*

things in heaven above and earth beneath are subject; whom every living spirit serveth; who cometh as the Judge of quick and dead; whose blood God shall require of those that disobey Him. Now he who raised him from the dead shall also raise us, if we perform his will, and walk in his commandments, and love that which he hath loved.'

Apostolical  
Fathers.

Polycarp.  
Ignatius.

Ignatius<sup>1</sup> also in bidding the Magnesians to beware of Judaizers, says; 'I wish you to be guarded beforehand from being caught by the hooks of false doctrine, but to have a full<sup>2</sup> undoubting assurance of faith in the birth; and also in the passion, and resurrection which took place under the government of Pontius Pilate; events which truly and certainly had effect in the person of Jesus Christ our hope, from which may it happen that none of us be perverted.'

Again, more closely agreeing with the words of the Creed, he says in the Epistle to the Trallians; 'Be deaf, therefore, if any one should speak with you

<sup>1</sup> θέλω προφυλάσσεσθαι ὑμᾶς, μὴ ἐμπεσεῖν εἰς τὰ ἀγκίστρα τῆς κενοδοξίας, ἀλλὰ πεπληροφορηῆσθαι ἐν τῇ γεννήσει, καὶ τῷ πάθει, καὶ τῇ ἀναστάσει τῇ γενομένῃ ἐν καιρῷ τῆς ἡγεμονίας Ποντίου Πιλάτου, πραχθέντα ἀληθῶς καὶ βεβαίως ὑπὸ Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν, ἧς ἐκτραπήναι μηδὲν ἡμῶν γένοιτο. Ign. ad Magn. xi. Vind. Cath. iii. 471.

<sup>2</sup> The same observation which has been made with regard to the impossibility of rendering παρακαταθήκη by any single English expression applies also to πληροφορεῖν. In Greek the meaning filled out is πλήρη πίστιν φορεῖν, to

have full and firm faith.

<sup>3</sup> Κωφώθητε οὖν, ὅτ' ἂν ὑμῖν χωρὶς Ἰησοῦ Χριστοῦ λαλῇ τις, τοῦ ἐκ γένους Δαβὶδ, τοῦ ἐκ Μαρίας, ὃ ἀληθῶς ἐγεννήθη, ἔφαγέν τε καὶ ἔπιεν, ἀληθῶς ἐδιώχθη ἐπὶ Ποντίου Πιλάτου, ἀληθῶς ἐσταυρώθη καὶ ἀπέθανεν, βλεπόντων τῶν ἐπουρανίων, καὶ ἐπιγείων, καὶ ὑποχθονίων. ὃς καὶ ἀληθῶς ἠγέρθη ἀπὸ νεκρῶν, ἐγείραντος αὐτὸν τοῦ Πατρὸς αὐτοῦ, κατὰ τὸ ὁμοίωμα ὡς καὶ ἡμᾶς τοὺς πιστεύοντας αὐτῷ οὕτως ἔγειρεῖ ὁ Πατήρ αὐτοῦ ἐν Χριστῷ Ἰησοῦ, οὗ χωρὶς τὸ ἀλήθινον ζῆν οὐκ ἔχομεν. Ignat. ad Trall. ix. Vind. Cath. iii. 476.

Apostolical  
Fathers.

Polycarp.  
Ignatius.

separate from Jesus Christ; who was of the race of David; the Son of Mary; who was truly born, and both ate and drank; truly suffered persecution under Pontius Pilate, was truly crucified and died, a spectacle to those in heaven, and on earth, and under the earth; who truly also rose from the dead, his Father having raised him up; according to the likeness whereby his Father shall raise up us in Christ Jesus, who believe in him; without whom we have no true life.' This last passage bears so close a resemblance to the order and the words of the most ancient Creeds, that it may be taken as a clear and independent testimony, that Ignatius was cognisant of the existence of a Rule of Faith; the words of which were in his heart when he wrote these words to the Trallians. And all of these three testimonies from the scant records of Primitive Christianity present themselves to us under the selfsame aspect. In each case the writer either warns the objects of his care against the errors that are likely to beset them, or commends them in such a way for their constancy, as virtually to caution; and in each instance those doctrines of the Creed which were impugned by heretics, are selected from the rest, and pointedly applied to meet the particular case. Thus Polycarp charges the Philippians to serve God in fear and truth, forsaking vain false doctrine, and the error of many; the precise nature of those errors and false doctrines is described afterwards; '¹Whosoever

¹ Πᾶς γὰρ, δὲ ἀν μὴ ὁμολογῇ ναι, ἀντιχριστὸς ἐστὶ καὶ δὲ ἀν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέντα μὴ ὁμολογῇ τὸ μαρτύριον τοῦ



confesseth not that Jesus Christ hath come in the flesh, is Antichrist; and whosoever confesseth not the witness of the Cross, is of the devil; and whosoever perverteth the oracles of God to his own lusts, and saith that there is neither Resurrection nor Judgment, he is the firstborn of Satan.' Now compare the words of Polycarp as given above, and it is evident, that those articles of the Creed which are singled out from the rest, are exactly those which had a determinate bearing upon the points at issue; the reality of our Lord's human body made evident in his Cross and Passion, and his Precious Death; the certainty of his own actual, and of our future Resurrection; his glorious Majesty at the right hand of God; the inevitable Day of Judgment, when the blood of Christ shall be required at the hands of all that disobey the truth. It was plainly beside the purpose of the venerable Martyr to instance any other doctrines from the 'Form of Sound Words,' and therefore we have no right to expect that his allusion to the Apostolic Rule of Faith should be fuller or more explicit. The same observations will apply to the two extracts from the Epistle of Ignatius which next follow: in the first, to the Magnesians, Ignatius plainly indicates Ebionite error; the passage quoted is preceded by direct reference to this form of peril to the faith; '<sup>1</sup> Be not led away by false

Apostolical  
Fathers.

Polycarp.  
Ignatius.

σταυροῦ, ἐκ τοῦ διαβόλου ἐστὶ καὶ ὃς ἂν μεθοδεύῃ τὰ λόγια τοῦ Κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας, καὶ λέγῃ μίτε ἀνάστασιν μίτε κρίσιν εἶναι, οὗτος πρωτότοκός ἐστι

τοῦ Σατανᾶ. Polyc. *ad Phil.* vii.

<sup>1</sup> Μὴ πλανᾶσθε ταῖς ἑτεροδοξίαις, μηδὲ μυθεύμασι τοῖς παλαιοῖς, ἀνωφελέσιν οὖσιν. Εἰ γὰρ μέχρι νῦν κατὰ νόμον Ἰουδαϊσμοῦ

Apostolical  
Fathers.

Ignatius.

doctrines, and old and worthless fables. For if we are living up to the present time according to the Jewish law, we confess that we have not received grace. <sup>1</sup>For the most holy prophets lived according to Christ Jesus, for this reason also they were persecuted, being inspired by his grace thoroughly to convince the disobedient, that there is one God who hath revealed himself by his Son Jesus Christ, who is his Eternal Word; not proceeding forth from Silence; who in all things fulfilled the pleasure of Him that sent Him.<sup>7</sup>

The writer's only object, therefore, so far as the Creed is concerned, would be to quote such articles as were tampered with by the Ebionites; and to bid all who came in contact with this wretched perversion of the Truth, to hold fast the faith, as regarded the miraculous birth of Jesus Christ; the reality of his death as perfect man; and the truth of his Resurrection in the body. Having addressed himself to these points, the other articles of the Creed, as being irrelevant matter, are not mentioned. Again, the quotation from the Epistle to the Trallians was directed against some Docetic form of heresy; which had nothing perhaps in common

ζῶμεν, ὁμολογοῦμεν χάριν μὴ ἐληφέναι. Οἱ γὰρ θεϊότατοι Προφηταὶ κατὰ Χριστὸν Ἰησοῦν ἔζησαν. Διὰ τοῦτο καὶ ἐδιώχθησαν ἐμπνεύμενοι ὑπὸ τῆς χάριτος αὐτοῦ, εἰς τὸ πληροφορηθῆναι τοὺς ἀπειθοῦντας, ὅτι εἰς Θεὸς ἔστιν ὁ φανερώσας ἑαυτὸν διὰ Ἰησοῦ Χριστοῦ τοῦ Υἱοῦ αὐτοῦ, ὃς ἔστιν αὐτοῦ Λόγος αἰδῖος, οὐκ ἀπὸ Σιγῆς προελθὼν, ὃς κατὰ πάντα εὐηρέ-

στησεν τῷ πέμψαντι αὐτόν. Ignat. *Ep. ad Magn.* viii.

<sup>1</sup> We learn from the work of Irenæus, i. 26, that the Ebionites embodied wild notions respecting the prophets with wilder notions concerning Christ. Their opinions concerning the sufferings and death of Christ were very much those of the Docetæ.

with Christianity but names venerated by the Church. The writer warns them, therefore, to 'make use only of Christian nourishment, abstaining from every strange herb, which is heresy; this they offer, as some deadly poison, mixed up with pleasant syrup, that the unconscious victim sweetly and with delight takes, but with it death.' Suiting therefore his charge to the kind of danger to be apprehended, Ignatius lays stress upon such points and such points only of the Creed, as referred to the reality of our Lord's human nature; his human descent according to the flesh; his real birth of the Virgin Mary; the reality of his sufferings before the judgment-seat of Pilate; his crucifixion and death, real and true as that of any other man; his bodily Resurrection, the earnest of our own resurrection in the body. All these were doctrines that they had received, as the milk of babes, when they were first admitted into the Church; and they had only to recal the wholesome instruction then received, to find within their own hearts and consciences a ready answer to falsehoods, that, with this safeguard, were too gross to deceive the elect of God.

Apostolical  
Fathers.  
Ignatius.

## JUSTIN MARTYR, A.D. 148.

These instances from the writings of the generation immediately succeeding the Apostles, lead us on to more direct evidences of the Creed in the second century.

Ante-Ni-  
cene  
Fathers.  
Justin.

<sup>1</sup> ...μόνη τῇ Χριστιανῇ τροφῇ  
χρησθαι, ἀλλοτρίας δὲ βοτάνης  
ἀπέχεσθαι, ἥτις ἐστὶν αἵρεσις...  
ὥσπερ θανάσιμον φάρμακον διδόν-

τες μετὰ οἰνομέλιτος, ὅπερ ὁ ἀγ-  
νοῶν ἡδέως λαμβάνει ἐν ἡδονῇ, κα-  
κεῖ τὸ ἀποθανεῖν. *ad Trall.* vi.

Ante-Ni-  
cene  
Fathers.

Justin.

Justin Martyr writing about the middle of this century, in the *Apology* presented to Antoninus Pius, evidently followed the order of the successive clauses of the Creed; faith in the Holy Trinity, the foundation of every Christian Creed, being adopted as the thesis of his work. ‘<sup>1</sup>We shall demonstrate that we honour with reason Jesus Christ who taught us these things, who was born for this purpose, and was crucified under Pontius Pilate, the governor of Judæa in the time of Tiberius Cæsar; having learned that he is the Son of the very God, we esteem him in the second place, and the prophetic Spirit third in order.’ Upon this foundation therefore the work is built up, and in their proper places we find the doctrines of the Creed set forth. Accordingly the commencement of the *Apology* rebuts the charge of Atheism levelled by the heathen against Christians, and shews from the purity of their morals that Christian faith in God, and Christian worship are alone efficacious; since they redeem the believer from the frightful evils that were inherent in the Pagan world. Then follows the doctrine of Christ’s Divinity, set forth in the way that was best suited to command the attention of the more enlightened among the heathens; and lest it should be said that the events recorded of Christ were resolvable

6—13.

14—20.

21—23.

30, 31.

<sup>1</sup> Τὸν διδάσκαλον τε τούτων γενόμενον ἡμῖν, καὶ εἰς τοῦτο γεννηθέντα Ἰησοῦν Χριστὸν τὸν σταυρωθέντα ἐπὶ Ποντίου Πιλάτου, τοῦ γενομένου ἐν Ἰουδαίᾳ, ἐπὶ χρόνοις Τιβερίου Καίσαρος, ἐπιτρέπου,

Υἱὸν αὐτοῦ τοῦ ὄντως Θεοῦ μαθόντες, καὶ ἐν δευτέρᾳ χώρᾳ ἔχοντες, Πνεῦμα τε προφητικὸν ἐν τρίτῃ τάξει, ὅτι μετὰ λόγου τιμῶμεν, ἀποδείξομεν. Justin M. *Apol.* i. 13.

into a successful imposition, it is shewn that they were all predicted long before; and in this point of view we find the following doctrines fully exhibited, as the subject matter of prophecy; the miraculous birth of Christ, his suffering and death, his Resurrection, his Ascension, his future Advent in Glory, with the Resurrection of our own bodies. The Apology concludes with those deeply interesting chapters which treat of the Communion of Saints in the Church by means of the two Sacraments, and the order of the Lord's-Day Service of Christians. These various subjects follow in a consecutive order, as will be seen by the references in the margin. With only two digressions, the vindication of the doctrines of the Creed proceeds as methodically as the statements of the Creed itself. And these digressions are highly pertinent to the argument; in that which intervenes after the testimonies from prophecy to the death of Christ, it is shewn that this wonderful agreement cannot be explained on the heathen supposition of fate and necessity, and the freedom of man's will as a responsible moral agent is fully vindicated; while the digressive matter between the 52nd to the 60th chapters shews that the myths of heathenism are in many cases mere perversions of Sacred Truth.

Another trace of the Creed occurs in the Dialogue with Trypho, which is also curious as speaking of the Exorcism of evil spirits as an undoubted power still inherent in the Church; possibly, from its juxta position with so much of the Creed as was required by the subject in hand, it may indicate

Ante-Ni-  
cene  
Fathers.

Justin.

32—34.  
35—42.  
45—51.  
52, 53.

61—68.  
Vind. Cathol.  
iii. 161.



Ante-Ni-  
cene  
Fathers.

Justin.

that the Renunciation of Satan, which preceded the recitation of the Creed in the Primitive Order of Baptism, was receiving that fuller development, of which we soon find copious evidence in the Church; and that the exorcism of evil spirits was already taking its place as an element in the administration of that Sacrament. Of this however the reader must form his own judgment from Justin's words. '¹ He is Lord of Hosts by the will of the Father who concedeth to him this title; He also rose from the dead, and ascended into Heaven, as the Psalm and other Scriptures have shewn, and they have proclaimed him to be Lord of Hosts; whereof you may be easily persuaded, if you will, by those things that are done under your very eyes. For by the name of this very Son of God, and first-born of every creature, who was born of the Virgin, and made man capable of suffering; who was crucified by your people under Pontius Pilate, and died, and rose again from the dead, and ascended up into heaven, every evil spirit when exorcised is conquered and subdued.'

¹ Ὃς ἐστι Κύριος τῶν δυναμέων διὰ τὸ θέλημα τοῦ δόντος αὐτῷ Πατρός. Ὃς καὶ ἀνέστη ἐκ νεκρῶν, καὶ ἀνῆλθεν εἰς τὸν οὐρανόν, ὡς καὶ ὁ ψάλλμος καὶ αἱ ἄλλαι γραφαὶ ἐδηλοῦν, καὶ Κύριον αὐτόν τῶν δυναμέων κατήγγελλον, ὡς καὶ νῦν ἐκ τῶν ὑπ' ὁψιν γενομένων ῥᾶον ὑμᾶς πεισθῆναι ἐὰν θέλητε. Κατὰ γὰρ τοῦ ὀνόματος αὐτοῦ τουτοῦ τοῦ

Υἱοῦ τοῦ Θεοῦ, καὶ πρωτοτόκου πάσης κτισέως, καὶ ἐκ παρθένου γεννηθέντος καὶ παθητοῦ γενομένου ἀνθρώπου, καὶ σταυρωθέντος ἐπὶ Ποντίου Πιλάτου ὑπὸ τοῦ λαοῦ ἡμῶν, καὶ ἀποθανόντος, καὶ ἀναστάντος ἐκ νεκρῶν, καὶ ἀναβάντος εἰς τὸν οὐρανόν, πᾶν δαιμόνιον ἐξορκιζόμενον νικᾶται καὶ ὑποτάσσεται. Justin M. Dial. 85.

IRENÆUS, A.D. 180.

Ante-Ni-  
cene  
Fathers.

Irenæus.

Irenæus makes a fitting commencement to his great work against the earliest heresies that infested the Church, by detailing the principal doctrines received from the Apostles, in terms very similar to the Eastern Creed adopted by the Nicene Council as the basis for their exposition of the Faith; and it is to be observed that he introduces this exhibition of doctrine as the Christian's Rule of Faith, the square and plummet of truth received by him in baptism. '1He that holds steadily within himself the Rule of Truth, which he received by Baptism, shall know the names, and the expressions, and the figures that are Scriptural; but of this blasphemous conceit he shall know nothing.' He then proceeds to the enunciation of this Rule of Truth. '2The Church throughout the

1 'Ο τὸν κανόνα τῆς ἀληθείας ἀκλινῇ ἐν ἑαντῷ κατέχων, ὃν διὰ τοῦ βαπτίσματος εἴληφε, τὰ μὲν ἐκ τῶν γραφῶν ὀνόματα, καὶ τὰς λέξεις, καὶ τὰς παραβολὰς ἐπιγινώσεται, τὴν δὲ βλάσφημον ὑπόθεσιν ταύτην οὐκ ἐπιγινώσεται. Iren. i. 1.

2 Ἡ μὲν γὰρ Ἐκκλησία, καί περ καθ' ὅλης τῆς οἰκουμένης, ἕως περὰ τῶν τῆς γῆς διεσπαρμένη, παρὰ δὲ τῶν Ἀποστόλων, καὶ τῶν ἐκείνων μαθητῶν παραλαβοῦσα τὴν εἰς ἕνα Θεὸν Πατέρα παντοκράτορα, τὸν πεποιηκότα τὸν οὐρανὸν καὶ τὴν γῆν, καὶ τὰς θαλάσσας, καὶ πάντα τὰ ἐν αὐτοῖς, πίστιν· καὶ εἰς ἕνα Χριστὸν Ἰησοῦν, τὸν Υἱὸν τοῦ Θεοῦ, τὸν σαρκωθέντα ὑπὲρ τῆς ἡμετέρας σωτηρίας· καὶ εἰς Πνεῦμα ἅγιον, τὸ διὰ τῶν προφητῶν κεκηρυχὸς τὰς οἰκονομίας, καὶ τὰς ἐλεύσ-

εις, καὶ τὴν ἐκ Παρθένου γέννησιν, καὶ τὸ πάθος, καὶ τὴν ἔγερσιν ἐκ νεκρῶν, καὶ τὴν ἔνσαρκον εἰς τοὺς οὐρανοὺς ἀνάληψιν, τοῦ ἡγαπημένου Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν, καὶ τὴν ἐκ τῶν οὐρανῶν ἐν τῇ δόξῃ τοῦ Πατρὸς παρουσίαν αὐτοῦ ἐπὶ τὸ ἀνκεφαλαιώσασθαι τὰ πάντα, καὶ ἀναστῆσαι πᾶσαν σάρκα πάσης ἀνθρωπότητος, ἵνα Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, καὶ Θεῷ καὶ Σωτῆρι, καὶ Βασιλεῖ, κατὰ τὴν εὐδοκίαν τοῦ Πατρὸς τοῦ ἀοράτου, πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων, καὶ πᾶσα γλῶσσα ἐξομολογήσῃται αὐτῷ, καὶ κρίσιν δικάιαν ἐν τοῖς πᾶσι ποιήσῃται· τὰ μὲν πνευματικά τῆς πονηρίας, καὶ ἀγγέλους παραβεβηκότας, καὶ ἐν ἀποστασίᾳ γεγονότας, καὶ τοὺς ἀσεβεῖς καὶ ἀδίκους, καὶ ἀνόμους,

Ante-Ni- world, spread out as she is to the ends of the earth,  
cene  
Fathers. carefully preserves the faith that she received from  
Irenæus. the Apostles and from their disciples, believing in  
One God the Father Almighty, who made heaven  
and earth, the seas and all that in them is; and  
in one Christ Jesus, the Son of God, who was  
incarnate for our salvation; and in the Holy Ghost,  
who by the prophets proclaimed the dispensations  
and the advents of our dear Lord, Christ Jesus;  
and his birth of a Virgin, and his suffering, and  
his Resurrection from the dead, and his Ascension  
in the flesh into heaven, and his coming from  
heaven in the glory of the Father, to sum up all  
things, and to raise up all flesh of the whole human  
race; that to Christ Jesus our Lord, and God, and  
Saviour, and King, according to the good plea-  
sure of the invisible Father, every knee should  
bow, of things in heaven, and things on earth,  
and things under the earth; and that every tongue  
should confess him, and that he should pass righte-  
ous judgment upon all.' Now it is observable  
that Irenæus does not mention these fundamental  
verities as deductions from Scripture, but as so  
many heads of the Apostolic preaching, indepen-  
dent of, and collateral to Scripture, which the  
Church throughout the world had received by an  
unbroken tradition from the Apostles; and re-  
ceived it in such a way as to preach always the

καὶ βλασφήμους τῶν ἀνθρώπων  
eis τὸ αἰώνιον πῦρ πέμψῃ· τοῖς δὲ  
δικαίοις καὶ ὁσίοις, καὶ τὰς ἐντολάς  
αὐτοῦ τετηρηκόσι, καὶ ἐν τῇ ἀγάπῃ  
αὐτοῦ διαμεμενηκόσι τοῖς ἀπ' ἁρ-

χῆς, τοῖς δὲ ἐκ μετανοίας, ζωὴν  
χαρισάμενος, ἀφθαρσίαν δωρήση-  
ται, καὶ δοξάν αἰωνίαν περιποιήση.  
Iren. i. 2. *Vind. Cath.* i. 523.

self-same truths throughout the world, without the fear or the possibility of change. 'The Church, as aforesaid, scattered as she is over the whole world, having received this message and this faith, diligently guards it, as though she inhabited but one house; and her faith is conformable to these doctrines, as though she had but one soul and one heart; and she preaches these things harmoniously, and teaches and hands them on, as though she had but one mouth. For dissimilar as the languages of the world may be, still the power of the tradition is one and the same; and neither have the churches established in Germany believed otherwise, or transmitted any other doctrine; nor those of Spain, nor those among the Celts, nor in the East, nor in Egypt, nor in Libya, nor those established in mid earth. But as the sun, the creature of God, is one and the same in all the world, such also is the preaching of the truth in its universal phase, enlightening all men

Ante-Ni-  
cene  
Fathers.

Irenæus.

<sup>1</sup> Τοῦτο τὸ κήρυγμα παρειλη-  
φύτα, καὶ ταύτην τὴν πίστιν, ὡς  
προέφαμεν, ἡ Ἐκκλησία, καίπερ  
ἐν ὅλῳ τῷ κόσμῳ διεσπαρμένη, ἐπι-  
μελῶς φυλάσσει, ὡς ἓνα οἶκον οἰ-  
κοῦσα· καὶ ὁμοίως πιστεύει τοῦτοις,  
ὡς μίαν ψυχὴν καὶ τὴν αὐτὴν  
ἔχουσα καρδίαν, καὶ συμφῶνως  
ταῦτα κηρύσσει, καὶ διδάσκει, καὶ  
παροιδίωσιν, ὡς ἐν στόμα κεκτη-  
μένη· καὶ γὰρ αἱ κατὰ τὸν κόσμον  
διαλέκτοι ἀνομοίαι, ἀλλ' ἡ δύναμις  
τῆς παραδόσεως μία καὶ ἡ αὐτή·  
καὶ οὔτε αἱ ἐν Γερμανίαις ἰδρυμέναι  
Ἐκκλησίαι ἄλλως πεπιστεύκασιν,  
ἢ ἄλλως παραδίδασιν, οὔτε ἐν ταῖς  
Ἰβηρίαις, οὔτε ἐν Κελτοῖς, οὔτε  
κατὰ τὰς ἀνατολάς, οὔτε ἐν Αἰγύπ-  
τῳ, οὔτε ἐν Λιβύῃ, οὔτε αἱ κατὰ  
μέσα τοῦ κόσμου ἰδρυμέναι· ἀλλ'  
ὥσπερ ὁ ἥλιος τὸ κτίσμα τοῦ Θεοῦ  
ἐν ὅλῳ τῷ κόσμῳ εἰς καὶ ὁ αὐτός·  
οὕτω καὶ τὸ κήρυγμα τῆς ἀληθείας  
πανταχῇ φαίνει, καὶ φωτίζει πάν-  
τας ἀνθρώπους τοὺς βουλομένους  
εἰς ἐπίγνωσιν ἀληθείας ἔλθεῖν· καὶ  
οὔτε ὁ πᾶν δυνατὸς ἐν λόγῳ τῶν  
ἐν ταῖς Ἐκκλησίαις προεστώτων  
ἕτερα τούτων ἐρεῖ· (οὐδεὶς γὰρ  
ὑπὲρ διδάσκαλον)· οὔτε ὁ ἀσθενὴς  
ἐν τῷ λόγῳ ἐλαττώσει τὴν παρά-  
δοσιν· μίᾳς γὰρ καὶ τῆς αὐτῆς πῖσ-  
τεως οὔσης, οὔτε ὁ πολλὴν περὶ αὐτῆς  
δυνάμενος εἰπεῖν ἐπλεόνασεν, οὔτε  
ὁ τὸ ὀλίγον, ἡλαττόνησε. Iren. i. 3.  
Vind. Cath. i. 524.

τω, οὔτε ἐν Λιβύῃ, οὔτε αἱ κατὰ  
μέσα τοῦ κόσμου ἰδρυμέναι· ἀλλ'  
ὥσπερ ὁ ἥλιος τὸ κτίσμα τοῦ Θεοῦ  
ἐν ὅλῳ τῷ κόσμῳ εἰς καὶ ὁ αὐτός·  
οὕτω καὶ τὸ κήρυγμα τῆς ἀληθείας  
πανταχῇ φαίνει, καὶ φωτίζει πάν-  
τας ἀνθρώπους τοὺς βουλομένους  
εἰς ἐπίγνωσιν ἀληθείας ἔλθεῖν· καὶ  
οὔτε ὁ πᾶν δυνατὸς ἐν λόγῳ τῶν  
ἐν ταῖς Ἐκκλησίαις προεστώτων  
ἕτερα τούτων ἐρεῖ· (οὐδεὶς γὰρ  
ὑπὲρ διδάσκαλον)· οὔτε ὁ ἀσθενὴς  
ἐν τῷ λόγῳ ἐλαττώσει τὴν παρά-  
δοσιν· μίᾳς γὰρ καὶ τῆς αὐτῆς πῖσ-  
τεως οὔσης, οὔτε ὁ πολλὴν περὶ αὐτῆς  
δυνάμενος εἰπεῖν ἐπλεόνασεν, οὔτε  
ὁ τὸ ὀλίγον, ἡλαττόνησε. Iren. i. 3.  
Vind. Cath. i. 524.

Ante-Ni-  
cene  
Fathers.  
Irenæus.

who wish to approach the knowledge of the Truth. He that among the bishops of the Church is mightiest in the word, speaketh no other doctrine than this; for none is above his master; neither shall he that is weak in the word be found to minish aught of the Tradition; for the faith being one and the same, he that hath much to say concerning it hath nothing over; and he that hath little hath no lack.' Again, in another place, the same writer sets forth the consecutive clauses of the Creed, as the undoubted substance of the Apostle's preaching transmitted faithfully by Tradition<sup>1</sup>; and standing in the stead of Scripture to those barbarous nations which believed in Christ but possessed not the Scripture. '2 For what is it?

Exod. xvi. 18.

<sup>1</sup> Basil says in the same way, 'Of the institutes and doctrines preserved in the Church, we possess some from the teaching of Scripture, but others that have been transmitted to us we have received by the mystery of Apostolical Tradition .....and no one will be found to contradict them, at least if he be ever so little experienced in ecclesiastical matters;' and afterwards, with a more pointed allusion to the traditional character of the Creed, he says, 'I waive the rest; but as to the Confession of Faith in the Father, Son, and Holy Spirit, from what Scriptures do we derive it?' *Bas. de Sp.* § 66, 67. *Vind. Ca. i.* 426.

<sup>2</sup> Quid enim? etsi quibus de aliqua modica quaestione disceptatio esset, nonne oporteret in antiquissimas recurrere ecclesias, in quibus Apostoli conversati sunt, et ab eis de presenti quaestione sumere quod certum et re liquidum est? Quid autem si neque Apostoli quidem

Scripturas reliquissent nobis, nonne ordinem oportebat sequi Traditionis, quam tradiderunt iis quibus committebant Ecclesias? Cui ordinationi assentiunt multæ gentes barbarorum eorum qui in Christum credunt, sine charta vel atramento scriptam habentes per Spiritum in cordibus suis salutem, et veterem Traditionem diligenter custodientes, in unum Deum credentes Fabricatorem cæli et terræ, et omnium qui in eis sunt, per Christum Jesum Dei Filium. Qui propter eminentissimam erga figmentum suum dilectionem, eam quæ esset ex Virgine generationem sustinuit, ipse per se hominem adunans Deo, et passus sub Pontio Pilato, et resurgens, et in claritate receptus, in gloria venturus Salvator eorum qui salvantur, et Judex eorum qui judicantur, et mittens in ignem æternum transfiguratores veritatis, et contemptores Patris sui et adventus ejus. *Iren. iii. 4. Vind. Cath. iii.* 443.



Though a discussion were to arise upon ever so slight a matter, would it not be our duty to revert to the most ancient churches in which the Apostles exercised their ministry; and to borrow from them that which was sure and evident touching the subject in hand. But how would matters have stood if not even the Apostles had left us the Scriptures? Ought we not to follow the tenour of tradition, which the Apostles delivered to those to whom they committed the Churches? To which ordinance many barbarous races that believe in Christ give their assent, having salvation written<sup>1</sup> not in parchment and ink, but on their hearts by the Holy Spirit, and diligently guarding the ancient Tradition, whereby they believe in one God, the Maker of heaven and earth, and of all things that are in them, by Christ Jesus the Son of God; who by reason of his exceeding love towards his creation, condescended to that birth which was of the Virgin, of his own power uniting Man with God; He suffered under Pontius Pilate; and rising again, and having been received up into glory, He shall come with Majesty, as the Saviour of those who shall be saved, and the Judge of those who shall be judged; dismissing into eternal fire those that are the debasers of the truth, and despisers of his Father and of his appearing.'

Ante-Ni-  
cene  
Fathers.

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Irenæus.

<sup>1</sup> Sir Thomas More would seem to have had in view this and the similar statements of Tertullian, when he says, 'In Ecclesia Christi manet inscriptum verum Evangelium Christi, quod ibi scriptum est ante libros Evangelistarum omnium.

Ibi fidem suam sic inscripsit Deus, ut nulla possint hæreticorum præstigia delere, quantumvis afferant ex libris Evangelii scripturas in speciem veræ fidei contrarias.' *Resp. Tho. Mori ad Luth.* c. 8.

Ante-Ni-  
cene  
Fathers.

TERTULLIAN, A.D. 199.

Tertullian.

Tertullian's testimony will come next in order.

He gives equally cogent testimony to the Primitive existence of a 'Rule of Faith,' the name first used by him for the Creed. In demonstrating that the Church from priority of standing had an antecedent claim, or 'Præscriptio,' to the Truth received from the Apostles, and by them from Jesus Christ, from which also the heresies that are of yesterday are clearly debarred, he says; '<sup>1</sup>Let our enquiry be limited to our own body, and our own writers, and our own (belief), and to that alone, which without prejudice to the Rule of Faith, may become a legitimate subject for investigation. But the Rule of Faith, (that we may declare at once what from henceforth we are to defend,) is that, whereby we profess our belief, That there is only One God, and that none other is the Creator of the universe; who produced all things out of nothing by his

<sup>1</sup> 'Quæramus ergo in nostro, et a nostris, et de nostro; idque duntaxat quod salva Regula Fidei potest in quæstionem devenire. Regula autem est Fidei, ut jam hinc quid defendamus profiteamur, illa scilicet qua creditur; Unum omnino Deum esse, nec alium præter mundi Creatorem, qui universa de nihilo produxerit per Verbum suum primo omnium emissum; id Verbum Filium ejus appellatum, in nomine Dei varie visum a patriarchis, in prophetis semper auditum, postremo delatum ex Spiritu Patris Dei et Virtute in Virginem Mariam; carnem factum in utero ejus, et ex ea natum egisse Jesum Christum.

Exinde prædicasse novam legem, et novam promissionem regni cælorum; virtutes fecisse; fixum cruci; tertia die resurrexisse; in cælos ereptum (for. receptum) sedisse ad dextram Patris; misisse vicariam vim Spiritus Sancti, qui credentes agat: venturum cum claritate ad sumendos sanctos in vitæ æternæ et promissorum cælestium fructum, et ad profanos adjudicandos igni perpetuo, facta utriusque partis resurrectione cum carnis restitutione. Hæc Regula a Christo, ut probabitur, instituta, nullas habet apud nos quæstiones, nisi quas hæreses inferunt, et quæ hæreticos faciunt.' Tertull. *Præscr.* 13. *Vind. Cath.* II. 478.

Word, sent forth the first of all; that the Word is called his Son, and in the name of God was seen in divers manners by the patriarchs, and heard by the prophets; that at last he was conveyed of the Spirit and Power of God the Father, and made flesh in the womb of the Virgin Mary, and that which was born of her was Jesus Christ. So also that he preached the new law, and new promise of the kingdom of heaven; that he performed miracles; was crucified; that he rose again the third day; and having been received into heaven is seated at the right hand of God; that he hath sent the vicarious energy of the Holy Spirit, to form believers; that he shall come with glory to receive his saints into the enjoyment of everlasting life and of the heavenly promises, and to condemn the wicked to unceasing fire; either order having been brought back to life with the restoration of the flesh. This rule, which, as I shall prove, was instituted by Christ, is no matter for discussion with us, except indeed so far as questions are raised by heresy, and are productive of heretics,' &c. These words shew on the face of them, that the writer borrowed his ideas, if not his words, from the terms of a Creed used by the Church of which he was a member. There are two other indications of the Creed supplied by the same writer, both of which are very clear and explicit. 'We believe that God is one; but under this dispensation, which we call *οἰκονομία*, that there is also the Son of the one God, his

Ante-Ni-  
cene  
Fathers.  
Tertullian.

<sup>1</sup> 'Unicum quidem Deum credimus; sub hac tamen dispensatione, quam *οἰκονομίαν* dicimus, ut unici Dei sit et Filius, Sermo ipsius, qui

Ante-Ni-  
cene  
Fathers.

Tertullian.

Word; who came forth from Him; by whom all things were made, and without Him was nothing made. That He was sent by the Father, and was born of the Virgin, both Man and God, the Son of Man and the Son of God, by name Jesus Christ. That he suffered, that he died and was buried according to the Scriptures; and was raised again by the Father, and taken up into heaven; that he sits at the right hand of God, and shall come to judge the quick and the dead. Thence he sent from the Father, according to his promise, the Holy Ghost the Comforter, the Sanctifier of the faith of those who believe in the Father, Son, and Holy Ghost.'

'<sup>1</sup> The Rule of Faith is altogether one; it alone is fixed and incapable of alteration; faith, that is, in one God Almighty, the creator of the universe; and in his Son Jesus Christ; born of the Virgin Mary, crucified under Pontius Pilate, raised from the dead the third day, received up into heaven; who sitteth now at the right hand of God;

ex ipso processerit, per quem omnia facta sunt, et sine quo factum est nihil. Hunc missum a Patre in Virginem, et ex ea natum, Hominem et Deum, Filium Hominis et Filium Dei, et cognominatum Jesum Christum. Hunc passum, hunc mortuum et sepultum secundum scripturas, et resuscitatum a Patre, et in cœlo resumtum, sedere ad dextram Patris, venturum judicare vivos et mortuos. Qui exinde miserit secundum promissionem suam a Patre Spiritum Sanctum, Paracletum, Sanctificatorem fidei eorum, qui credunt in Patrem et Filium et Spiritum

Sanctum. Hanc regulam ab initio Evangelii decucurrisse, etiam antepiores quosque hæreticos &c.' Tertull. *Præf. ii. Vind. Cath.* i. 531.

<sup>1</sup> 'Regula quidem Fidei una omnino est, sola immobilis et irreformabilis, credendi scilicet in unum Deum Omnipotentem, mundi creatorem, et Filium ejus Jesum Christum, natum ex Virgine Maria, crucifixum sub Pontio Pilato, tertia die resuscitatum a mortuis, receptum in cœlis, sedentem nunc ad dextram Patris, venturum judicare vivos et mortuos, per carnis etiam resurrectionem.' *De Virg. Vel.* i.

and shall come to judge the quick and the dead by the resurrection of the flesh.'

Ante-Ni-  
cene  
Fathers.

Words such as these carry their own evidence, and there is no necessity for attempting to make more clear that which is self-evident. From this date the Creeds of the respective Churches of Christendom are expressed with greater precision, and with a closer regard to that identity in phrase which they always possessed in substance; the only reason indeed for any future deviations being the more stringent condemnation of heresy; nothing more, therefore, need be done than to set them down at length, that the reader may trace the gradual development of the Creed, until it attained the form ratified first at Nice, and ultimately in its fuller proportions at Constantinople.

Tertullian.

#### THE CREED AND ANCIENT ORDER OF BAPTISM, FROM THE APOSTOLICAL CONSTITUTIONS.

Apost.  
Const.

There is an ancient Creed in the so called Apostolical Constitutions, which is perhaps of a different character from the rest of even that highly ancient work, and represents to us the faith of the Apostles in apostolical words. It is also highly interesting from the light it throws, in conjunction with Justin's Apology, upon the ancient order for the administration of Baptism; exhibiting the high antiquity of that renunciation of Satan, and vow of obedience to Christ, which from the very earliest days down to the present have formed the test of the convert's faith. This relic of antiquity being as



Ante-Ni- interesting as it is important, it is here set down  
cene at length.  
Fathers.

Apost.  
Const.

‘<sup>1</sup> And when the catechumen shall come at length to be baptized, let him learn that which appertains to the renunciation of Satan and allegiance to Christ; for it is necessary first that he should renounce the contrary, and then be initiated into the mysteries; first purify his heart from every evil habit and spot and wrinkle, and then become partaker of holy things. For as the good husbandman cleans his fallow in the first instance from the thorns that overrun it, and then sows his corn: so also it is necessary that we too should first expel from them all iniquity, and then implant piety, and admit them to the grace of baptism. For of a truth the Lord hath so enjoined; he first said, “Teach all nations;” and then he added, “and baptize them in the Name of the Father and of the Son and of the Holy Ghost.” Let the person therefore to be baptized say out in his renunciation; “I renounce Satan, and his works, and his pomp, and his service, and his angels, and his

<sup>1</sup> Καὶ ὅταν ᾗ πρὸς αὐτὸ λοιπὸν τὸ βαπτισθῆναι ὁ κατηχηθεὶς, μανθανέτω τὰ περὶ τῆς ἀποταγῆς τοῦ διαβόλου, καὶ τὰ περὶ τῆς συνταγῆς τοῦ Χριστοῦ. δεῖ γὰρ αὐτὸν πρῶτον μὲν ἀποσχέσθαι τῶν ἐναντίων· καὶ τότε ἐντὸς γενέσθαι τῶν μυστηρίων, προκαθάραντα ἑαυτοῦ τὴν καρδίαν πάσης κακοθείας, σπύλον τε καὶ ῥυτίδος· καὶ τότε τῶν ἁγίων μεταλαχρεῖν· ὥς γὰρ γεωργὸς ἄριστος ἐκκαθαίρει τὴν ἀρουραν πρῶτερον τῶν ὑπερφνουσῶν ἐν αὐτῇ ἀκανθῶν, καὶ τότε σπείρει τὸν πυ-

ρὸν· οὕτω δεῖ καὶ ἡμᾶς πρῶτερον πᾶσαν ἀσέβειαν ἐξελόντας ἀπ’ αὐτῶν, τότε τὴν εὐσέβειαν αὐτοῖς ἐγκαταβάλλεσθαι, καὶ τοῦ βαπτίσματος ἀξιῶσαι. καὶ γὰρ καὶ ὁ Κύριος ἡμῶν οὕτως ἡμῖν παρήνευσεν, εἰπὼν· μαθητεύσατε πρῶτερον πάντα τὰ ἔθνη· καὶ τότε ἐπήγαγε τὸ, καὶ βαπτίσατε αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος. ἀπαγγελέτω οὖν ὁ βαπτιζόμενος ἐν ταῷ ἀποτάσσεσθαι.

devices, and everything that is subject to him." And after this renunciation the convert shall say ; "and I devote myself to Christ, and I believe and am baptized into one unbegotten only true God Almighty, the Father of Christ, the Creator and Maker of all things, of whom are all things. And in the Lord Jesus Christ, his only-begotten Son, the firstborn of every creature, who was begotten by the good pleasure of the Father before the worlds, by whom all things, visible and invisible, in heaven and upon earth, were made. Who in these last days came down from heaven, and took upon him flesh ; and was born of the Blessed Virgin Mary, and led a holy life according to the laws of God his Father ; and was crucified under Pontius Pilate ; and died for us ; and having suffered, he rose again from the dead the third day ; and ascended up into heaven ; and is seated at the right hand of God. And he shall come again with glory in the end of the world to judge the quick and the dead ; whose kingdom shall have no end. And I am baptized into one Holy Spirit the Comforter, who hath

Ante-Ni-  
cene  
Fathers.

Apost.  
Const.

Col. i. 15.

Ἀποτάσσομαι τῷ Σατανᾷ, καὶ τοῖς ἔργοις αὐτοῦ, καὶ ταῖς πομπαῖς αὐτοῦ, καὶ ταῖς λατρείαις αὐτοῦ, καὶ τοῖς ἀγγέλοις αὐτοῦ, καὶ ταῖς ἐφευρέσεσιν αὐτοῦ, καὶ πᾶσι τοῖς ὑπ' αὐτόν. μετὰ δὲ τὴν ἀποταγὴν, συντασσόμενος λεγέτω, ὅτι, καὶ συντάσσομαι τῷ Χριστῷ, καὶ πιστεύω, καὶ βαπτίζομαι εἰς ἓνα ἀγέννητον, μόνον ἀληθινόν Θεόν παντοκράτορα, τὸν Πατέρα τοῦ Χριστοῦ, κτίστην καὶ δημιουργόν τῶν ἀπάντων, ἐξ οὗ τὰ πάντα· καὶ εἰς τὸν Κύριον Ἰησοῦν τὸν Χριστόν, τὸν μονογενῆ αὐτοῦ Υἱόν, τὸν πρω-

τότοκον πάσης κτίσεως, τὸν πρὸ αἰώνων εὐδοκία τοῦ Πατρὸς γεννηθέντα, [οὐ κτισθέντα], δι' οὗ τὰ πάντα ἐγένετο τὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς, ὁρατά τε καὶ ἀόρατα, τὸν ἐπ' ἐσχάτων ἡμερῶν κατελθόντα ἐξ οὐρανῶν, καὶ σάρκα ἀναλαβόντα, καὶ ἐκ τῆς ἀγίας παρθένου Μαρίας γεννηθέντα, καὶ πολιτευσάμενον ὁσίως κατὰ τοὺς νόμους τοῦ Θεοῦ καὶ Πατρὸς αὐτοῦ, καὶ σταυρωθέντα ἐπὶ Ποντίου Πιλάτου, καὶ ἀποθανόντα ὑπὲρ ἡμῶν, καὶ ἀναστάντα ἐκ νεκρῶν μετὰ τὸ παθεῖν τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα εἰς τοὺς οὐ-

Ante-Ni-  
cene  
Fathers.

Apost.  
Const.

wrought from the beginning in all saints; but at length was sent forth by the Father upon the Apostles, according to the promise of our Lord Jesus Christ; and after the Apostles upon all of the Holy Catholic Church that believe in the Resurrection of the flesh, and in the Remission of sins, and in the kingdom of heaven, and in the life of the world to come." And after this declaration, he proceeds in order to receive the unction of oil.'

In the third century, heresies that had been sown, broadcast as it were, and in immediate contiguity with the good seed of the Church, sprang up in terrible profusion. The Creed, therefore, received a corresponding development to meet this exigency; and it is highly interesting to mark the several phases presented by the Creeds in drawing on to that form which was eventually adopted and ratified by the first and second General Councils. But these observations will chiefly apply to the Creeds of the Eastern and Southern Churches. The Roman Creed, known as the Apostles' Creed, was that of the Western Church, and stands alone in this respect, possessing the strongest internal evidence of high antiquity, because, with one exception, we fail to find those traces in it of a develop-

ρανοὺς, καὶ καθεσθέντα ἐν δεξιᾷ τοῦ Πατρὸς, καὶ πάλιν ἐρχόμενον ἐπὶ συντελείᾳ τοῦ αἰῶνος μετὰ δόξης κρίναι ζῶντας καὶ νεκρούς, οὗ τῆς βασιλείας οὐκ ἔσται τέλος· βαπτίζομαι καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον, τοῦτέστι τὸν Παράκλητον, τὸ ἐνεργήσαν ἐν πᾶσιν τοῖς ἀπ' αἰῶνος ἁγίοις, ὕστερον δὲ ἀποσταλὲν καὶ τοῖς ἀποστόλοις παρὰ τοῦ Πατρὸς κατὰ τὴν ἐπαγγελίαν τοῦ

Σωτῆρος ἡμῶν Κυρίου Ἰησοῦ Χριστοῦ, καὶ μετὰ τοὺς ἀποστόλους δὲ πᾶσι τοῖς πιστεύουσιν, ἐν τῇ ἁγίᾳ καθολικῇ ἐκκλησίᾳ, εἰς σαρκὸς ἀνάστασιν, καὶ εἰς ἄφεσιν ἁμαρτιῶν, καὶ εἰς βασιλείαν οὐρανῶν, καὶ εἰς ζωὴν τοῦ μέλλοντος αἰῶνος. καὶ μετὰ τὴν ἐπαγγελίαν ταύτην, κατ' ἀκολουθίαν ἔρχεται καὶ εἰς τὴν τοῦ ἐλαίου χρίσιν. *Ap. Const.* vii. 40, 41. *Vind. Cath.* i. 536.

ment of doctrine to meet successive heresies, which certainly influenced the constitution of every other Creed. There is also satisfactory external evidence of its Primitive Antiquity. Irenæus traces back the traditional formulary of Faith in the Roman Church to the two Apostles by whom it was founded, St Peter and St Paul; and as her Creed existed in early days, so it continued without alteration; Ruffinus assuring us that clauses inserted in other Creeds to meet particular cases, never found their way into the Creed of the Church of Rome.

Ante-Ni-  
cene  
Fathers.

Apost.  
Const.

Iren. iii. 3.  
Vind. Cath. iii. 439.

De Symb. § 3.  
Vind. Cath. i. 536. See p. 29.

CYPRIAN, A. D. 250.

Cyprian.

First, the reader is referred to page 77 for Cyprian's testimony respecting the existence and baptismal use of the Creed; containing also the subordinate clauses of 'Remission of sins' by 'the Holy Church.'

Another statement of very much the same kind is found in his Epistle to the Numidian bishops<sup>1</sup>; 'But the very interrogation also that is made in Baptism, is a witness to the truth. For when we say; "Dost thou believe in Life Everlasting, and the Forgiveness of sins through the Holy Church?" we understand that forgiveness of sins is only vouchsafed in the Church.' Bingham rightly observes that, 'not only the Articles of the Trinity, but those others which relate to the Church, and Remission of sins, and Eternal Life, were parts of

<sup>1</sup> 'Sed et ipsa interrogatio quæ fit in Baptismo testis est Veritatis. Nam cum dicimus; Credis in vitam æternam, et Remissionem peccato-

rum per Sanctam Ecclesiam? Intel-  
ligimus Remissionem peccatorum  
non nisi in Ecclesia dari.' Cypr.  
Ep. 70 *ad Episc. Numid.*

Ante-Ni- the Creed used in Cyprian's time in all the African  
cene Churches. And except the Descent into Hell and  
Fathers. the Communion of Saints (which are of later date  
Cyprian. than the times of Cyprian and Tertullian), all the  
other Articles are taken notice of by these two  
Primitive Writers.' X. v. § 4.

Gregory. THE CREED OF GREGORY, BISHOP OF NEO-CÆSAREA,  
A.D. 250.

Contemporary with Cyprian was Gregory, Bishop of Neo-Cæsarea, in Pontus. The Creed put forth by him was confessedly his own production, and did not pretend to any other ecclesiastical authority than that which his own great name would cause it to have in the Church over which he presided; and which, in fact, Basil tells us in the next century, that it possessed. '¹But what more clear account of our Faith can there be, than that at our conversion we were taught the words of Gregory of blessed memory;' and elsewhere: '²The admiration in which this saint is held among the people of that country is to this day very great; and his memory is cherished in the churches, always fresh and new, and undimmed by time. Wherefore they have added to the Church no practice or word, or mystic form, beside those which he hath left.' We

Bull. Def.  
Fid. Nic. II.  
xii. 2.

¹ Πίστewς δὲ τῆς ἡμετέρας τὶς ἂν γένοιτο ἐναργέστερα ἀποδείξει, ἢ ὅτι τραφέντες ἡμεῖς...ἐδιδαχθήμεν τὰ τοῦ μακαριωτάτου Γρηγορίου ῥήματα. Basil. M. Ep. 75.

² Τοῦτου μέγα ἔτι καὶ νῦν τοῖς ἐγγχωρίοις τὸ θαῦμα, καὶ νεαρὰ καὶ

αἰεὶ πρόσφατος ἡ μνήμη ταῖς ἐκκλησίαις ἐνίδρυνται, οὐδενὶ χρόνῳ ἀμαυρουμένη· οὐκοῦν οὐ πρᾶξιν τινα, οὐ λόγον, οὐ τύπον τινὰ μυστικόν, παρ' οὗ ἐκεῖνος κατέλιπε, τῇ ἐκκλησίᾳ προσέθηκαν. Bas. M. de Sp. S. § 74. Vind. Cath. i. 441.



are not surprised therefore to find that this Creed was preserved in the Church in the autograph of Gregory, and seen by his namesake the Bishop of Nyssa. *παρ' οἷς αὐτὰ τὰ χαράγματα τῆς μακαρίας ἐκείνης χεῖρος εἰς ἔτι καὶ νῦν διασώζεται.*

Ante-Nicene Fathers.

Gregory.

In Vit. Greg. Thaum.

As the Creed therefore in use in the Churches of Pontus, it is here inserted; and also because it marks a transition period in these bulwarks of the faith against heresy; for instead of that confession of the *οἰκονομία* which entered into the composition of every other Creed, and was so indispensable during the time that Gnostic and Docetic errors were sapping at this point the foundations of faith, we find the Creed of Gregory leading the van in those more precise definitions of belief in the Trinity which were becoming every day more and more necessary by reason of the rapid development of Sabellian and Præ-Arian notions. There is scarcely a clause in the following Confession of Faith which has not a bearing upon one or other of these ancient antagonising heresies.

‘There is one God the Father of the Living Word, the substantive Wisdom, and eternal Power and Image of God; the perfect origin of the perfect; Father of the Only-begotten Son. There is one Lord, One of One, God of God; the express image and likeness of the Godhead, the mighty Word;

<sup>1</sup> Εἰς Θεός, Πατήρ Λόγου ζῶντος, Σοφίας ὑφ'εστῶσης, καὶ δυνάμειος, καὶ χαρακτῆρος αἰδίου· τέλειος τελείου γεννήτωρ· Πατήρ Υἱοῦ μονογενοῦς. Εἰς Κύριος, μόνος ἐκ μόνου, Θεός ἐκ Θεοῦ· χαρακτήρ καὶ εἰκὼν τῆς Θεότητος, Λόγος

ἐνεργής· Σοφία τῶν ὅλων συστάσεως περιεκτική, καὶ Δύναμις τῆς ὅλης κτίσεως ποιητική· Υἱὸς ἀληθινός, ἀληθινοῦ Πατρὸς, ἀόρατος τοῦ ἀοράτου, καὶ ἀφθαρτος ἀφθάρτου, καὶ ἀθάνατος ἀθανάτου, καὶ αἰδὶος αἰδίου. Καὶ ἐν Πνεῦμα Ἁγίον,

Ante-Ni- Wisdom comprehensive of the constitution of all  
cene things, and Power, causative of the whole creation.  
Fathers.

Gregory. The true Son of a true Father, the Invisible of the Invisible, the Incorruptible of the Incorruptible, the Immortal of the Immortal, the Eternal of the Eternal. And there is one Holy Ghost, having his existence of God, who appeared by the Son, that is, to mankind ; the likeness of the Son ; Perfect of the Perfect ; Life, the cause of living things ; the Holy Source, Holiness, the Minister of Sanctification ; in whom God the Father is revealed, who is over all and in all, and God the Son who is through all. A Perfect Trinity, neither divided in Glory and Eternity and Majesty, nor separate. There is nothing created therefore, nor subministrative in the Trinity ; nothing introduced, as non-existent at first, but afterwards brought in ; neither therefore hath the Son ever been without the Father, nor the Spirit without the Son, but Invariable and Unchangeable, the Trinity hath always been the same.<sup>7</sup>

This Creed therefore conveys a fuller expression of the doctrine of the Holy and Undivided Trinity, rather than the usual Confession of Faith in the true Human Nature of our Lord ; which, as

ἐκ Θεοῦ τὴν ὑπαρξιν ἔχον, καὶ δι' Ἰοῦ πεφηνός, δηλαδὴ τοῖς ἀνθρώποις, εἰκὼν τοῦ Ἰοῦ, τελείου τελεία· ζωὴ ζώντων αἰτία· πηγὴ ἀγία, ἀγιότης, ἀγιασμοῦ χορηγός· ἐν ᾧ φανεροῦνται Θεός ὁ Πατήρ, ὁ ἐπὶ πάντων καὶ ἐν πᾶσι, καὶ Θεὸς ὁ Υἱός, ὁ διὰ πάντων. Τριάς τελεία, δόξη καὶ αἰδιότῃ καὶ βασιλείᾳ μὴ μερίζομένη, μηδὲ ἀπαλλοτριουμένη.

Οὔτε οὖν κτιστόν τι, ἢ δοῦλον ἐν τῇ Τριάδι, οὔτε ἐπείσακτον, ὡς πρότερον μὲν οὐχ ὑπάρχον, ὕστερον δὲ ἐπείσεσθόν· οὔτε οὖν ἐνέλιπε ποτὲ Υἱὸς Πατρί, οὔτε Υἱῷ τὸ Πνεῦμα, ἀλλ' ἄτρεπτος καὶ ἀναλλοίωτος ἡ αὐτὴ Τριάς αἰεί. Greg. *Orat. Panegy. in Orig. Vind. Cath.* i. 532.

the earliest subject of doubt, demanded the earliest notice in the Creeds of the Church. It ascribes the attributes of the Father to the Son by the way of generation, in clauses, the form of which was borrowed from the Eastern Creeds, and was eventually adopted by the Church in the Nicene Council. It contains also a more explicit statement than we have hitherto observed of the doctrine of the Personality and Office of the Holy Ghost; forming altogether a highly valuable addition to the doctrinal formularies of the ancient Church.

Ante-Ni-  
cene  
Fathers.

Gregory.

## THE CREED OF THE MARTYR LUCIAN, A.D. 300.

Lucian.

There is another Creed which ought not to be passed over, the genuineness of which has been fully vindicated by Bishop Bull. It is the Creed of Lucian, who suffered martyrdom under Maximinus, A.D. 311. Having been a native of Samosata, and a presbyter of the Church at Antioch, he unfortunately identified himself with the cause of Paul of Samosata, the heretical Bishop of Antioch. Though several years intervened between the deprivation of Paul and the martyrdom of Lucian, there is no chronological difficulty in the supposition that he may have received ordination at the hands of Paul; and on that account have felt a greater degree of sympathy for his bishop, through affection, than his judgment might allow. There is no evidence that he was tinctured with any of his bishop's errors, even of a lighter dye. Lucian was a deeply learned, and a good man; as a Biblical critic he

Fid. Nic.  
Def. Sec. II.  
xiii. 5—8.

Ante-Ni-  
cene  
Fathers.  

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Lucian.

rendered good service to the Church, by purifying the Sacred Text of the Greek Scriptures, in a new edition of the Septuagint Version. The Creed bearing his name is entirely free from heterodox opinion, and in any case it is of high antiquity. It was put forth by some arianising bishops at the Council of the Dedication, held in Antioch, A.D. 341, in evasion of the orthodox formulary of the Nicene Creed. According to the statements of <sup>1</sup>Socrates and Sozomen, these bishops had already drawn up a short account of their faith, couched in such general terms as were allowed by all parties; consequently it was meagre in the extreme, and failed to satisfy even themselves; for in a few days they advanced this second document as the Symbol of Faith, which more nearly met their views. Such a relic of departed sanctity would naturally have been preserved as a sacred *κειμήλιον* in the Church of Antioch: and according to the statement of these bishops, it was brought under the notice of the Council before the session was broken up. Having been composed before the outbreak of the Arian controversy, the term *ὁμοούσιος* does not occur in it; and it would be the more acceptable on that account to the Eusebian faction. Hence it was adopted by the Council, and put forth as a venerable document of the Church, to which they willingly subscribed, in revocation of their first awkward attempt at symbolical definition. It may be observed further, that this Creed is mentioned by Athanasius in his work on the Synods of Armi-

<sup>1</sup> Socr. *H. E.* II. 10. Soz. III. 5.

nium and Seleucia; and it is translated by Hilary, Bishop of Poitiers, as the genuine work of Lucian in his Book *de Synodis* (xii. al. xxix.). The Creed is this. 'We believe, agreeably to Evangelical and Apostolical Tradition, in One God the Father Almighty, the artificer and maker and deviser of the universe, of whom are all things; and in one Lord Jesus Christ his Son, God the only begotten, by whom are all things; who was begotten of the Father before the worlds, God of God, Whole of the Whole, Only One of the Only One, Perfect of the Perfect, King of King, Lord of Lord, the Living Word, and Living Wisdom; the True Light, the Way, the Truth, the Resurrection, the Shepherd, the Gate; unchangeable and invariable; the immutable likeness of the Godhead, and substance, and counsel and power, and glory of the Father; the first-born of every creature, who was in the beginning with God, God the Word according to that which is said in the Gospel; and the Word was God, by whom all things were made, and in whom all things consist. Who in the

Ante-Ni-  
cene  
Fathers.

Lucian.

<sup>1</sup> Πιστεύομεν ἀκολουθῶν τῇ Εὐ-  
αγγελικῇ καὶ Ἀποστολικῇ παρα-  
δόσει, εἰς ἕνα Θεὸν Πατέρα Παν-  
τοκράτορα, τὸν τῶν ὅλων δημιουρ-  
γὸν τε καὶ ποιητὴν καὶ προνοη-  
τὴν, ἐξ οὗ τὰ πάντα· καὶ εἰς ἕνα  
Κύριον Ἰησοῦν Χριστὸν, τὸν Υἱὸν  
αὐτοῦ, τὸν μονογενῆ Θεόν, δι' οὗ  
τὰ πάντα· τὸν γεννηθέντα πρὸ  
τῶν αἰώνων ἐκ τοῦ Πατρὸς, Θεὸν  
ἐκ Θεοῦ, ὅλον ἐξ ὅλου, μόνον ἐκ  
μόνου, τέλειον ἐκ τελείου, βασιλέα  
ἐκ βασιλέως, Κύριον ἀπὸ Κυρίου,  
Λόγον ζῶντα, Σοφίαν ζῶσαν, φῶς

ἀληθινόν, δόδον, ἀλήθειαν, ἀνάστα-  
σιν, ποιμένα, θύραν, ἀτρεπτόν τε  
καὶ ἀναλλοιώτον· τῆς θεότητος,  
οὐσίας τε, καὶ δόξης τοῦ Πατρὸς ἀπα-  
ράλλακτον εἰκόνα· τὸν πρωτότοκον  
πάσης κτίσεως· τὸν ὄντα ἐν ἀρχῇ  
πρὸς τὸν Θεόν, Λόγον Θεοῦ κατὰ  
τὸ εἰρημένον ἐν τῷ Εὐαγγελίῳ· καὶ  
Θεὸς ἦν ὁ Λόγος, δι' οὗ τὰ πάντα  
ἐγένετο καὶ ἐν ᾧ τὰ πάντα συνέ-  
στηκε· τὸν ἐπ' ἐσχάτων τῶν ἡμε-  
ρῶν κατελθόντα ἄνωθεν, καὶ γεν-  
νηθέντα ἐκ Παρθένου κατὰ τὰς



Ante-Ni-  
cene  
Fathers.

Lucian.  
John i. 1, 3.

last days came down from above, and was born of the Virgin, according to the Scriptures; and became Man; the Mediator of God and Men; the Apostle of our Faith, and the Prince of Life, as he says; I came down from Heaven, not that I might do mine own will, but the will of Him who sent me. Who suffered for us, and rose again the third day; and ascended up into heaven; and sitteth at the right hand of the Father; and cometh again with glory and power, to judge the quick and dead. And in the Holy Ghost, vouchsafed to believers for their comfort, and sanctification and perfection, as our Lord Jesus Christ commanded his disciples, saying; Go ye and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; of the Father, that is, truly a Father; of the Son, truly a Son; and of the Holy Ghost, truly Holy Ghost; these names not attaching to them in vacant want of meaning, but indicating accurately the individual Personality

γραφὰς καὶ ἀνθρώπων γενόμενον, μεσίτην Θεοῦ καὶ ἀνθρώπων, ἀπόστολόν τε τῆς πίστεως ἡμῶν, καὶ ἀρχηγόν τῆς ζωῆς, ὡς φησιν· ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με· τὸν παθόντα ὑπὲρ ἡμῶν καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα εἰς οὐρανούς, καὶ καθεσθέντα ἐν δεξιᾷ τοῦ Πατρὸς, καὶ πάλιν ἐρχόμενον μετὰ δόξης καὶ δυνάμεως, κρίναι ζῶντας καὶ νεκρούς. Καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, τὸ εἰς παράκλησιν, καὶ ἁγιασμὸν, καὶ τελείωσιν τοῖς πιστεύουσιν διδόμενον· καθὼς καὶ ὁ Κύριος ἡμῶν Ἰη-

σοῦς Χριστὸς διεταξάτο τοῖς μαθηταῖς λέγων· πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος· δηλονότι Πατρός, ἀληθῶς πατὴρ ὄντος, Υἱοῦ δὲ ἀληθῶς υἱοῦ ὄντος, τοῦ δὲ ἁγίου Πνεύματος, ἀληθῶς ἁγίου Πνεύματος ὄντος· τῶν ὀνομάτων οὐχ ἁπλῶς οὐδὲ ἀργῶς κειμένων, ἀλλὰ σημαίνοντων ἀκριβῶς τὴν οἰκείαν ἐκάστον τῶν ὀνομαζομένων ὑπόστασίν τε καὶ τάξιν καὶ δόξαν· ὡς εἶναι τῇ μὲν ὑποστάσει τριά, τῇ δὲ συμφωνίᾳ ἓν. Vind. Cath. i. 533.

and order and glory of each one that is named; so that in Person they are three, but in agreement one.' Ante-Nicene Fathers.

Two more Creeds still remain to be noticed in anticipation of the Creed formally ratified as a Synodal act by the Nicene Council; and they are highly important, as representing to us the formulary incorporated in the ritual of two distinguished Churches; Jerusalem the mother of all the Churches, and Cæsarea in Palestine. The first of these, the Creed of the Church of Jerusalem, is collected from the Catechetical Lectures composed by Cyril of Jerusalem, in the earlier period of his ministry, for the preparation of the candidates for Baptism. He explains the Creed clause by clause, and the entire Creed is arranged synthetically by the collection of these 'disjecta membra,' as certainly and accurately as the words of the Apostles' Creed may be deduced from Bishop Pearson's work. The arguments in proof of its high antiquity are ably deduced from external and internal evidence by Bishop Bull, to whose work the reader is referred for complete critical information respecting this Creed. Creed of Jerusalem.  
Bull, Jud. Eccl. vi. § 4.

#### THE CREED OF JERUSALEM.

'I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible, and in one Lord Jesus Christ, the only-begotten Son of God; begotten of the Father

<sup>1</sup> Πιστεύω εἰς ἕνα Θεὸν Πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς, ὁρατῶν τε πάντων καὶ ἀοράτων· καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστόν, τὸν Υἱὸν τοῦ Θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ Πατρὸς γεν-

Creed of  
Jerusalem.

before all worlds, Very God, by whom all things were made; who was Incarnate and made Man of the Virgin, and of the Holy Ghost; was crucified and buried; and rose again the third day, and ascended up into heaven, and sitteth on the right hand of the Father. And he cometh in glory to judge the quick and dead, of whose kingdom there shall be no end. And in one Holy Ghost the Comforter, who spake by the prophets. In one Baptism for the Remission of Sins; and in one Holy Catholic Church; in the Resurrection of the flesh, and in Life Everlasting.'

Creed of  
Cæsarea.

THE CREED OF THE CHURCH OF CÆSAREA PRESENTED TO THE COUNCIL OF NICE.

The last Creed which closes our series of the symbolical definitions of antiquity, prior to the Council of Nice, is that Creed which was made by the Council the basis of their own; and was advanced by the Eusebian party as the Creed received traditionally and confessed by them in Baptism. The addition of the one term *ὁμοούσιος*, to which they did not object, rendered it all that the orthodox party would desire to express. The Epistle of

νηθέντα πρὸ πάντων τῶν αἰώνων,  
Θεὸν ἀληθινόν, δι' οὗ τὰ πάντα  
ἐγένετο· σαρκωθέντα καὶ ἐνανθρω-  
πήσαντα ἐκ παρθένου καὶ Πνεύμα-  
τος ἁγίου, σταυρωθέντα καὶ ταφέν-  
τα· καὶ ἀναστάντα ἐκ νεκρῶν τῇ  
τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα εἰς  
τοὺς οὐρανοὺς, καὶ καθίσαντα ἐκ  
δεξιῶν τοῦ Πατρὸς· καὶ ἐρχόμενον

ἐν δόξῃ κρῖναι ζῶντας καὶ νεκροὺς,  
οὗ τῆς βασιλείας οὐκ ἔσται τέλος·  
καὶ εἰς ἕν ἅγιον Πνεῦμα τὸν παρά-  
κλητον, τὸ λαλήσαν ἐν τοῖς προφή-  
ταις· εἰς ἕν βάπτισμα μετανοίας  
εἰς ἄφεσιν ἁμαρτιῶν· καὶ εἰς μίαν  
ἀγίαν καθολικὴν ἐκκλησίαν· καὶ εἰς  
σαρκὸς ἀνάστασιν· καὶ εἰς ζωὴν  
αἰώνιον. *Vind. Cath.* i. 538.

Eusebius, accounting to his flock at Cæsarea for the addition of this term to their ancient creed, is so much to the purpose, and throws so much light upon the spirit and transactions of this Council, that the reader would hardly like to dispense with it.

Creed of  
Cæsarea.

THE EPISTLE OF EUSEBIUS TO THE CHURCH  
OF CÆSAREA.

Epistle of  
Eusebius.

“<sup>1</sup>It is probable, beloved, that you may have learned the questions concerning the Belief of the Church, which have been discussed in the great Council assembled at Nice; rumour usually preceding the accurate account of events. But lest the truth may have been declared to you inaccurately by such rumour alone, as in duty bound, we have conveyed to you in the first place, the written record put in by us concerning the faith; and afterwards the second document which the Council issued; certain additions having been made to our words. Now, our own exposition, recited in the presence of our most sacred prince, and the tenour of which was publicly approved, runs as follows: ‘The

<sup>1</sup> Τὰ περὶ τῆς ἐκκλησιαστικῆς πίστεως πραγματευθέντα κατὰ τὴν μεγάλην σύνοδον τὴν ἐν Νικαίᾳ συγκροτηθεῖσαν, εἰκότως μὲν καὶ ὑμᾶς ἀγαπητοὶ μεμαθηκέναι, τῆς φήμης προτρέχειν εἰωθυίας τὸν περὶ τῶν πραττομένων ἀκριβῆ λόγον· ἀλλ’ ἵνα μὴ ἐκ μόνης τοιαύτης ἀκοῆς τὰ τῆς ἀληθείας ἑτεροίως ὑμῖν ἀπαγγέλλεται, ἀναγκαίως διεπεμ-

ψάμεθα ὑμῖν, πρῶτον μὲν τὴν ὑφ’ ἡμῶν προτεθεισαν περὶ τῆς πίστεως γραφὴν, ἔπειτα τὴν δευτέραν, ἣν ταῖς ἡμετέραις φωναῖς προσθήκας ἐπιβαλόντες ἐκδοῶμεν· τὸ μὲν οὖν παρ’ ἡμῶν γράμμα, ἐπὶ παρουσίᾳ τοῦ θεοφιλεστάτου ἡμῶν βασιλέως ἀναγνωσθὲν, εὖτε ἔχειν καὶ δοκίμως ἀποφανθὲν, τοῦτον ἔχει τὸν τρόπον· Καθὼς παρέλαβομεν

Epistle of  
Eusebius.

faith that we have received from the bishops our predecessors, both in our previous instruction, and when we received Baptism, which we have learned from the Holy Scriptures, and believed and taught whether as presbyters or bishops, and still hold the same, we now lay before you. It is this. 'We believe in One God, the Father Almighty, Maker of all things, visible and invisible; and in one Lord Jesus Christ, the Word of God, God of God, Light of Light, Life of Life, the Only-begotten Son; the firstborn of every creature; begotten of the Father before all worlds; by whom also all things were made. Who for our salvation became flesh, and had his conversation among men. He suffered, and rose again the third day, and having ascended up to the Father, he shall come again in glory to judge the quick and the dead. And we believe in the Holy Ghost; believing that each of these is and exists, the Father truly a father; the Son truly a son; and the Holy Ghost truly Holy Ghost; as

παρὰ τῶν πρὸ ἡμῶν ἐπισκόπων, καὶ ἐν τῇ κατηχήσει, καὶ ὅτε τὸ λουτρὸν ἐλαμβάνομεν, καὶ καθὼς ἀπὸ τῶν θείων γραφῶν μεμαθήκαμεν, καὶ ὡς ἐν τῷ πρεσβυτερίῳ, καὶ ἐν αὐτῇ τῇ ἐπισκοπῇ ἐπιστεύσαμεν τε καὶ ἐδιδάσκομεν, οὕτω καὶ νῦν πιστεύοντες, τὴν ἡμετέραν πίστιν ὑμῖν προσαναφέρομεν. ἔστι δὲ αὕτη. Πιστεύομεν εἰς ἓνα Θεόν, Πατέρα παντοκράτορα, τὸν τῶν ἀπάντων ὁρατῶν τε καὶ ἀοράτων ποιητὴν· καὶ εἰς ἓνα Κύριον Ἰησοῦν Χριστόν, τὸν τοῦ Θεοῦ Λόγον, Θεὸν ἐκ Θεοῦ, φῶς ἐκ φωτός, ζῶν ἐκ ζωῆς, Υἱὸν μονογενῆ, πρωτότο-

κον πάσης κτίσεως, πρὸ πάντων τῶν αἰώνων ἐκ τοῦ Θεοῦ Πατρὸς γεγεννημένον· δι' οὗ καὶ ἐγένετο τὰ πάντα· τὸν διὰ τὴν ἡμετέραν σωτηρίαν σαρκωθέντα, καὶ ἐν ἀνθρώποις πολιτευσάμενον· καὶ παθόντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ· καὶ ἀνελθόντα πρὸς τὸν Πατέρα, καὶ ἥξοντα πάλιν ἐν δόξῃ κρίναι ζῶντας καὶ νεκρούς· πιστεύομεν καὶ εἰς ἓν Πνεῦμα ἅγιον· τοῦτων ἕκαστον εἶναι καὶ ὑπάρχειν πιστεύοντες, Πατέρα ἀληθῶς Πατέρα, καὶ Υἱὸν ἀληθῶς Υἱόν, καὶ Πνεῦμα ἅγιον ἀληθῶς ἅγιον Πνεῦμα· καθὼς καὶ ὁ Κύριος ἡμῶν ἀπο-



our Lord in sending forth his disciples to preach, said, Go and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Concerning which we maintain, that these points we hold, and these we think; and of old we held them, and shall continue so to think till death, remaining firm in this faith, and anathematising every godless heresy. We testify before Almighty God, and our Lord Jesus Christ, that all these things we have thought from the bottom of our heart and soul, from the time that we have known ourselves, and that we still think and affirm the same in truth; having the means of shewing you by proof, and of convincing you, that in times past we have both held this faith and preached it accordingly.' This confession of faith having been put forth by us, there was no room for gainsaying. But first our most sacred prince himself bore witness, that it contained the soundest doctrine, and that he himself agreed with it; and he exhorted all to give their assent to this form of Faith,

Epistle of  
Eusebius.

στέλλων εἰς τὸ κήρυγμα τοὺς ἑαυ-  
τοῦ μαθητάς, εἶπε· πορευθέντες  
μαθητεύσατε πάντα τὰ ἔθνη, βαπ-  
τίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ  
Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ  
ἁγίου Πνεύματος. περὶ ὧν καὶ  
διαβεβαίουμεθα, οὕτως ἔχειν, καὶ  
οὕτω φρονεῖν, καὶ πάλαι οὕτως  
ἐσχηκέναι, καὶ μέχρι θανάτου οὕτω  
σχήσειν, καὶ ἐν αὐτῇ ἐνίστασθαι  
τῇ πίστει, ἀναθεματίζοντες πᾶσαν  
αἵρεσιν ἄθεον· ταῦτα ἀπὸ καρδίας  
καὶ ψυχῆς πάντα πεφρονικέναι, ἐξ  
οὗ περ' ἴσμεν ἑαυτοὺς, καὶ νῦν φρο-  
νεῖν τε καὶ λέγειν ἐξ ἀληθείας, ἐπὶ  
τοῦ Θεοῦ τοῦ παντοκράτορος, καὶ

τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  
μαρτυρούμεθα· δεῖκνύναί ἔχοντες  
δι' ἀποδείξεων, καὶ πείθειν ὑμᾶς,  
ὅτι καὶ τοὺς παρελθόντας χρόνους  
οὕτως ἐπιστεούμεν τε καὶ ἐκηρύσ-  
σομεν ὁμοίως. Ταύτης ὑφ' ἡμῶν  
ἐκτεθείσης τῆς πίστεως, οὐδενὶ  
παρῆν ἀντιλογίας τόπος· ἀλλ'  
αὐτός τε πρῶτος ὁ θεοφιλέστατος  
ἡμῶν βασιλεὺς, ὁρθότατα περιέ-  
χειν αὐτὴν ἐμαρτύρησεν, οὕτω τὲ  
καὶ ἑαυτὸν φρονεῖν ἐμαρτύρατο·  
καὶ ταύτη τοὺς πάντας συγκατα-  
θέσθαι, καὶ ὑπογράφειν τοῖς δόγ-  
μασι, καὶ συμφωνεῖν τούτοις αὐ-  
τοῖς παρεκελεύετο, ἐνὸς μόνου

Epistle of  
Eusebius.

to subscribe their names to these doctrines, and agree to them; one word alone having been added, 'consubstantial.' This word he himself explained, saying that he used not the word in a material sense, and that it marked not subsistence by any division or separation from the Father; for an immaterial and intellectual, and incorporeal nature could never be subject to bodily affection; and to divine and sacred words we must still attach this meaning. The most wise and pious Emperor, therefore, thus philosophised; and the Council having regard to the consubstantiality composed this form.

The Nicene  
Form of  
Faith.

'We believe in One God the Father Almighty, Maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, the Only-begotten of the Father, that is, of the Substance of the Father; God of God; Light of Light; Very God of Very God; begotten not made; of the same Substance with the Father; by whom all things were made, both things in heaven, and things

προσεγγραφέντος ρήματος τοῦ ὁμοουσίου· ὃ καὶ αὐτὸς ἡμῖνενεσε, λέγων ὅτι μὴ κατὰ τὰ τῶν σωματίων πάθῃ λέγει τὸ ὁμοούσιον, οὔτε οὖν κατὰ διαίρεσιν, οὔτε κατὰ τινα ἀποτομὴν ἐκ τοῦ Πατρὸς ὑποστήναι· μήτε γὰρ δύνασθαι τὴν αἴνῳ καὶ νοερᾷ, καὶ ἀσώματον φύσιν, σωματικόν τι πάθος ὑφίστασθαι. θεῖος δὲ καὶ ἀπόρρητος ρήμασι, προσήκει τὰ τοιαῦτα νοεῖν· καὶ ὁ μὲν σοφώτατος καὶ εὐσεβὴς ἡμῶν βασιλεὺς, τοιάδε ἐφιλοσόφει· οἱ δὲ, προφάσει τοῦ ὁμοουσίου, τῇδε τὴν γραφὴν πεποιή-

κασιν.

Πιστεύομεν εἰς ἓνα Θεὸν Πατέρα παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀοράτων ποιητὴν· καὶ εἰς ἓνα Κύριον Ἰησοῦν Χριστόν, τὸν Υἱὸν τοῦ Θεοῦ, γεννηθέντα ἐκ τοῦ Πατρὸς, μονογενῆ, τοιούστιν ἐκ τῆς οὐσίας τοῦ Πατρὸς· Θεὸν ἐκ Θεοῦ· φῶς ἐκ φωτός, Θεὸν ἀληθινόν ἐκ Θεοῦ ἀληθινοῦ· γεννηθέντα, οὐ ποιηθέντα· ὁμοούσιον τῷ Πατρί· δι' οὗ τὰ πάντα ἐγένετο, τὰ τε ἐν τῷ οὐρανῷ, καὶ τὰ ἐν τῇ γῇ· τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν

on earth; who descended for us men and for our salvation, and was Incarnate, and was made Man, He suffered, and rose again the third day; He ascended into Heaven, and cometh to judge the quick and dead. And in the Holy Ghost.' But those that say there was a time when he was not; or that before he was begotten he had no being; or that he was made from that which had no being; or who affirm the Son of God to be of any other substance or essence, or created, or subject to variableness or change, such persons doth the Catholic and Apostolic Church anathematise.

Epistle of  
Eusebius.

"Now when this form had been pronounced by them, we did not fail to examine in what sense it was said that He was 'of the Substance of the Father,' and 'of the same Substance with the Father;' wherefore many questions and answers arose, and reason tested the meaning of the expressions. To be 'of the Substance' was confessed by them to indicate that He is of the Father, but not so as to be a part of the Father. This point therefore seemed good to us, and that we should assent to

σωτηρίαν κατελθόντα καὶ σαρκω-  
θέντα, ἐνανθρωπήσαντα, παθόντα,  
καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ·  
ἀνελθόντα εἰς τοὺς οὐρανοὺς· ἐρχό-  
μενον κρῖναι ζῶντας καὶ νεκρούς·  
καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον· τοὺς  
δὲ λέγοντας ἦν ποτὲ ὅτε οὐκ ἦν, ἢ  
οὐκ ἦν πρὶν γεννηθῆναι, ἢ ἐξ οὐκ  
ὄντων ἐγένετο, ἢ ἐξ ἑτέρας ὑπο-  
στάσεως ἢ οὐσίας φάσκοντας εἶναι,  
ἢ κτιστῶν, ἢ τρεπτῶν, ἢ ἀλλοιωτῶν  
τὸν Υἱὸν τοῦ Θεοῦ, τούτους ἀνα-  
θεματίζει ἡ καθολικὴ καὶ ἀποστο-  
λικὴ τοῦ Θεοῦ ἐκκλησία.

Καὶ δὴ ταύτης τῆς γραφῆς ὑπ'  
αὐτῶν ὑπαγορευθείσης, ὅπως εἰρη-  
ται αὐτοῖς τὸ ἐκ τῆς οὐσίας τοῦ  
Πατρὸς, καὶ τὸ τῷ Πατρὶ ὁμο-  
ούσιον, οὐκ ἀνεξέταστον αὐτοῖς κα-  
ταλιμπάνομεν· ἐπερωτήσεις τοιγα-  
ροῦν καὶ ἀποκρίσεις ἐντεῦθεν ἀνε-  
κινούντο, ἐβασάνιζεν τε ὁ λόγος  
τὴν διανοίαν τῶν εἰρημένων· καὶ  
δὴ καὶ τὸ ἐκ τῆς οὐσίας ὡμολόγητο  
πρὸς αὐτῶν, δηλωτικὸν εἶναι τοῦ  
ἐκ μὲν τοῦ Πατρὸς εἶναι, οὐ μὴν  
ὡς μέρος ὑπάρχειν τοῦ Πατρὸς·  
ταῦτα δὲ καὶ ἡμῖν ἐδόκει καλῶς

Epistle of  
Eusebius.

the meaning of pious doctrine, affirming that the Son is of the Father, but not so as to have a part of his Substance. Wherefore in this term we also agreed with them, not refusing to adopt the use of the word *ὁμοούσιος*, the aim of peace being before our eyes, and of not lapsing from a sound orthodoxy. For the same reason we accepted the definition ‘begotten, not made;’ since they said that ‘to be made’ was a common term applied to other creatures that are made by the Son; with whom the Son hath nothing in common; and that he is not made, similarly to things that are made by him. But that he hath a better substance than that of any other creature, which by generation was derived by him from the Father, the sacred oracles declare; the mode of his generation being ineffable and inconceivable to all created nature. Thus also the expression, that the Son is consubstantial with the Father, upon investigation means, not after the fashion of material objects, nor according to the analogy of living beings of a mortal nature; for

ἔχειν, συγκαταθέσθαι τῇ διανοίᾳ τῆς εὐσεβοῦς διδασκαλίας, ὑπαγορευούσης ἐκ τοῦ Πατρὸς εἶναι τὸν Υἱόν, οὐ μὴν μέρος τῆς οὐσίας αὐτοῦ τυγχάνειν· διόπερ τῇ διανοίᾳ καὶ αὐτοὶ συντιθέμεθα, οὐδὲ τὴν φωνὴν τοῦ ὁμοουσίου παραιτούμενοι, οὐ τῆς εἰρήνης σκοποῦ πρὸ ὀφθαλμῶν ἡμῶν κειμένου, καὶ τοῦ μὴ τῆς ὀρθῆς ἐκπεσεῖν διανοίας. κατὰ τὰ αὐτὰ δὲ, καὶ τὸ γεννηθέντα οὐ ποιηθέντα, κατεδεξάμεθα, ἐπειδὴ τὸ ποιηθέν, κοινὸν ἔφασκον εἶναι πρόσρημα τῶν λοιπῶν κτισμάτων, τῶν διὰ τοῦ Υἱοῦ γενομένων· ὧν οὐδὲν ὅμοιον ἔχειν

τὸν Υἱόν· διὸ δὴ μὴ εἶναι αὐτὸν ποίημα, τοῖς δι’ αὐτοῦ γενομένοις ὅμοιον· κρείττους δὲ ἢ κατὰ πᾶν ποίημα τυγχάνειν οὐσίας, ἣν ἐκ τοῦ Πατρὸς γεγενῆσθαι διδάσκει τὰ θεῖα λόγια, τοῦ τρόπου τῆς γεννήσεως ἀνεκφράστου καὶ ἀνεπιλογίστου πάσῃ γεννητῇ φύσει τυγχάνοντος· οὕτω δὲ καὶ τὸ ὁμοούσιον εἶναι τοῦ Πατρὸς τὸν Υἱόν ἔξεταζόμενος ὁ λόγος συνίστησιν, οὐ κατὰ τὸν τῶν σωματίων τρόπον, οὐδὲ τοῖς θνητοῖς ζώοις παραπλησίως· οὔτε γὰρ κατὰ διαίρεσιν τῆς οὐσίας, οὔτε κατὰ ἀποτομὴν, ἢ ἀλλοίωσιν τῆς τοῦ Πα-

the term is used neither with respect to division of substance, nor separation, nor conversion of the substance and power of the Father; for the self-existing nature of the Father admits of no such notion. But consubstantiality with the Father designates, that the Son of God manifests no point of similitude with created beings; but that he is similar in every respect to the Father alone who begot Him, and that he is of no other substance or essence but of the Father. To this point also interpreted in this manner, it seemed right that we should assent; since we have known certain eloquent and illustrious bishops and writers of old time, who in speaking of the Divine Nature of the Father and the Son, have used the term ‘consubstantial.’ Let these things then suffice with respect to the Form of Faith put forth, to which we gave our assent not without due enquiry, but in accordance with the reasons now given, and agreeably to the above-mentioned principles. We considered moreover that the anathema set forth by them after the Creed, aggrieved none, because it inter-

Epistle of  
Eusebius.

τὸς οὐσίας τε καὶ δυνάμεως· τούτων γὰρ πάντων ἀλλοτρίαν εἶναι τὴν ἀγέννητον φύσιν τοῦ Πατρὸς. παραστατικὸν δὲ εἶναι τῷ Πατρὶ τὸ ὁμοούσιον, τὸ μηδεμίαν ἐμφέρειαν πρὸς τὰ γεννητὰ κτίσματα τὸν Ὑῖον τοῦ Θεοῦ ἐμφαίνειν· μόνῃ δὲ τῷ Πατρὶ τῷ γεγεννηκότι κατὰ πάντα τρόπον ἀφομοιωσθαι, καὶ μὴ εἶναι ἐξ ἑτέρας τῆς ὑποστάσεως καὶ οὐσίας, ἀλλ’ ἐκ τοῦ Πατρὸς. ὃ καὶ αὐτῷ τοῦτον ἐρμηνευθέντι τὸν τρόπον, καλῶς ἔχειν ἐφάνη συγκαταθέσθαι. ἐπεὶ καὶ τῶν πα-

λαιῶν τινὰς λογίους καὶ ἐπιφανεῖς ἐπισκόπους καὶ συγγραφέας ἔγνωμεν ἐπὶ τῆς τοῦ Πατρὸς καὶ Ὑῖου θεολογίας, τῷ τοῦ ὁμοουσίου συγχρησαμένους ὀνόματι· ταῦτα μὲν οὖν, περὶ τῆς ἐκτεθείσης εἰρήσθω πίστεως, ἣ συνεφωνήσαμεν πάντες οὐκ ἀνεξετάστως, ἀλλὰ κατὰ τὰς ἀποδοθείσας, καὶ τοῖς εἰρημένοις λογισμοῖς συνομολογηθείσας· καὶ τὸν ἀναθεματισμὸν δὲ τὸν μετὰ τὴν πίστιν πρὸς αὐτῶν ἐκτεθέντα, ἄλυπον εἶναι ἡγησάμεθα, διὰ τὸ ἀπείργειν ἀγράφοις χρῆσθαι φω-



Epistle of  
Eusebius.

dicted the use of those unscriptural terms, whereby this entire confusion and insubordination hath arisen in the Churches. Since no inspired writing makes use of such terms as 'He is of that which was not,' and 'there was a time when he had no being,' and such like; it did not seem reasonable so to say and teach. To this point again which seemed good, we gave our assent, since we had never been accustomed in times past to the use of such phrases. An account of these things, beloved, we have of necessity written to you, that we might make manifest to you the judgment we have exercised both in our investigation, and in our assent; and how reasonably we resisted on the one hand to the very last, so long as anything, set down at variance with this, offended us; and on the other hand, how frankly we accepted expressions that gave no offence, so soon as they appeared to us, after candid examination of their meaning, to harmonise with the doctrines allowed by our ourselves in the form of faith that we set forth."

The Creed of Cæsarea therefore having been

ναῖς· διὸ σχεδὸν ἡ πᾶσα γέγονε σύγχυσις τε καὶ ἀκαταστασία τῶν ἐκκλησιῶν· μηδεμίᾳς γοῦν θεοπνεύστου γραφῆς τὸ ἐξ οὐκ ὄντων, καὶ τὸ ἦν ποτὲ ὅτε οὐκ ἦν, καὶ τοῖς ἐξῆς ἐπιλεγομένοις κεχρημένης, οὐκ εὐλογον ἐφάνη ταῦτα λέγειν καὶ διδάσκειν· ὧ καὶ αὐτῷ καλῶς ὁδῶσαντι συνεθέμεθα, ἐπεὶ μὴδὲ ἐν τῷ πρὸ τούτου χρόνῳ, τούτοις εἰώθμεν χρῆσθαι τοῖς ῥήμασι· ταῦτα ὑμῖν ἀναγκαίως διεπεμψάμεθα ἀγαπητοί, τὸ κεκριμένον τῆς ἡμετέρας

ἐξετάσεώς τε καὶ συγκαταθέσεως φανερόν ὑμῖν καθιστῶντες· καὶ ὡς εὐλόγως, τότε μὲν καὶ μέχρι ὑστάτης ὥρας ἐνιστάμεθα, ὅθ' ἡμῖν τὰ ἑτεροίως γραφέντα προσέκοπτεν· τότε δὲ ἀφιλουείκως τὰ μὴ λυποῦντα κατεδεξάμεθα, ὅτε ἡμῖν εὐγνωμόνως ἐξετάξουσιν τῶν λόγων τὴν διάνοιαν, ἐφάνη συντρέχειν τοῖς ὑφ' ἡμῶν αὐτῶν ἐν τῇ προεκτεθείσῃ πίστει ὡμολογημένοις. SOCR. H. E. i. 8. Vind. Cath. i. 539.

recited was approved by the Council, and adopted as the type for the Catholic Confession of Faith in condemnation of the Arian heresy; with the incorporation of that which had become the ‘*lapis Lydius*,’ the indispensable term *ὁμοούσιος*, and a few alterations of minor importance. But it will be observed, that even at Nice the orthodox Confession of Faith was not yet developed to the full and final proportions which it obtained at the next Œcumenical Council of Constantinople, when the heresy of Macedonius regarding the third Person in the Trinity, compelled the Church to publish a definite expression of Faith upon this point. As therefore at Nice the Apostolical doctrine of the Son’s Consubstantiality with the Father was set forth, in condemnation of the heresy of Arius; so also faith in the Procession of the Holy Ghost was added at Constantinople, in refutation of the novel opinions of Macedonius and the Semi-Arian party. Upon this point some further explanations will be given in their proper place. The Creed thus completed by the Synodal act of the Church at Constantinople is that which has since been incorporated in the Liturgies of the Church; and in the original it stands thus <sup>1</sup>:

Πιστεύομεν εἰς ἓνα Θεὸν, Πατέρα παντοκράτορα,  
ποιητὴν οὐρανοῦ καὶ γῆς, ὁρατῶν τε πάντων καὶ ἀορά-  
των. Καὶ εἰς ἓνα Κύριον Ἰησοῦν Χριστὸν, τὸν Υἱὸν

<sup>1</sup> This creed is word for word the same with the Nicene Creed of our Liturgy, excepting one clause. The reader will observe that the Holy Ghost is said to proceed ‘from the

Father;’ the addition of ‘the Son’ having been made at a later date, which will be noticed in the proper place.

Nicene  
Creed.

τοῦ Θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ Πατρὸς γεννη-  
θέντα πρὸ πάντων τῶν αἰώνων· φῶς ἐκ φωτός, Θεὸν  
ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ· γεννηθέντα, οὐ ποιηθέντα,  
ὁμοούσιον τῷ Πατρί· δι' οὗ τὰ πάντα ἐγένετο, τὸν δι'  
ἡμᾶς τοὺς ἀνθρώπους, καὶ διὰ τὴν ἡμέτεραν σωτη-  
ρίαν, κατελθόντα ἐκ τῶν οὐρανῶν, καὶ σαρκωθέντα  
ἐκ Πνεύματος ἁγίου, καὶ Μαρίας τῆς παρθένου, καὶ  
ἐνανθρωπήσαντα· σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Πον-  
τίου Πιλάτου, καὶ παθόντα, καὶ ταφέντα, καὶ ἀνασ-  
τάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς· καὶ ἀνελ-  
θόντα εἰς τοὺς οὐρανοὺς, καὶ καθεζόμενον ἐκ δεξιῶν  
τοῦ Πατρὸς· καὶ πάλιν ἐρχόμενον μετὰ δόξης κρῖναι  
ζῶντας καὶ νεκρούς· οὗ τῆς βασιλείας οὐκ ἔσται τέλος.  
Καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον, τὸ Κύριον, καὶ τὸ  
ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, τὸ σὺν  
Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον, καὶ συνδοξαζό-  
μενον, τὸ λαλῆσαν διὰ τῶν προφητῶν. Εἰς μίαν  
ἀγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν· ὁμολο-  
γοῦμεν ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν, προσδο-  
κῶμεν ἀνάστασιν νεκρῶν, καὶ ζωὴν τοῦ μέλλοντος  
αἰῶνος. Ἀμήν.

Collaterally with this Creed we may place the Western or Apostles' Creed, such as we find it in the 'explanation of Ruffinus; at least, this which is strictly the Creed of Aquileia, only differs from the Roman Creed in denoting God the Father to be 'Invisible and Impassible;' while it contains that clause of the Descent into Hell, which had never found its way as yet into any of the formularies of faith that have come down to us; but which will be proved, in its proper place, to have been a recognised element of primitive doctrine.

This Aquileian Creed also concludes with belief in the Resurrection of the body, and omits the clause of Everlasting Life, as being virtually contained in the preceding. But as these closing words are also as frequently omitted<sup>1</sup> as expressed in the earliest copies of the Roman Creed, the defect will scarcely constitute a difference. This Aquileian Creed runs as follows<sup>2</sup>:

Aquileian  
Creed.

‘I believe in God the Father Almighty, Invisible and Impassible, and in Jesus Christ his only Son our Lord; who was born of the Virgin Mary by the Holy Ghost; was crucified under Pontius Pilate, and buried; he descended into Hell; the third day He rose again from the dead, He ascended into Heaven, and sitteth on the right hand of the Father; from thence He shall come to judge the quick and the dead. And in the Holy Ghost, the Holy Catholic Church, the Remission of sins, and the Resurrection of the flesh.’

<sup>1</sup> The clause is omitted in the two ancient copies of the Creed mentioned by Archbishop Usher; Jerom says, ‘omne Christiani dogmatis sacramentum Carnis Resurrectione concluditur.’ Hieronym. *Ep.* 61. *ad Pammach.* Maxim. Taurinens. Hom. 1. *de Diversis.* Augustin, *de Fide et Symbolo.* The words are added by Petrus Chrysologus, Hom. 57, &c. Marcellus of Ancyra, *Epiphany.* Hæc. 72. Marcell. n. 3.

<sup>2</sup> Credo in Deum Patrem, Om-

nipotentem, Invisibilem et Impassibilem et in Christum Jesum unicum Filium ejus, Dominum nostrum, qui natus est de Spiritu Sancto ex Maria Virgine, crucifixus sub Pontio Pilato, et sepultus, descendit ad inferna; Tertia die resurrexit a mortuis, ascendit in cœlos, sedet ad dextram Patris; inde venturus est, judicare vivos et mortuos. Et in Spiritum Sanctum, Sanctam Ecclesiam Catholicam, Remissionem peccatorum, hujus carnis Resurrectionem.

Symbolum.

The names by which the formulary of faith was first known are various. Irenæus and Origen describe it to us as the Canon of Truth, and the Apostolical preaching<sup>1</sup>; Lucian the Martyr, as the Apostolical Tradition<sup>2</sup>; Tertullian calls it the Rule of Faith<sup>3</sup>; the Council of Antioch, the Faith received by tradition from the Blessed Apostles<sup>4</sup>; while Cyprian first mentions the name, by which the Creed was generally known to antiquity, Symbolum.

With respect to the meaning of this term Symbolum, various opinions have been advanced. Cyprian seems to assign to it the force of a compact or covenanted agreement; and as this is the earliest indication of the meaning of the word, so perhaps it is the truest<sup>5</sup>. He is speaking of the use of the Creed by the schismatic Novatian, and of the Church form of interrogation in baptism, and says, ‘<sup>6</sup>Whoever thinks of advancing this in defence, let him know in the first place, that we possess not one law of the symbol in common

<sup>1</sup> Iren. i. 1, 2, 3, *Vind. Cath.* i. 524, Origen. *Proœm. ad Lib.* i. π. ἀρχῶν, 3, 4, *Vind. Cath.* i. 527.

<sup>2</sup> *Acta Conc. Harduin.* A. D. 341. Soer. *Hist. Eccl.* ii. 10; Hilar. *de Synod.* xii. v. 29; *Vind. Cath.* i. 533. See also Irenæus iii. 4 supra, p. 46.

<sup>3</sup> Tertullian: *adv. Prax.* c. 2. *de Præscr. Hæret.* c. 13, *Vind. Cath.* i. 531; ii. 478, p. 50.

<sup>4</sup> τὴν πίστιν τὴν ἐκ διαδοχῆς ὑπὸ τῶν μακαρίων Ἀποστόλων. *Acta Conc.* Labbe et Cossart, A. D. 265, *Vind. Cath.* i. 97.

<sup>5</sup> Σύμβολον in legal phrase meant any pledge or money deposited in

earnest of the future completion of a covenant; in the same sense, συμβόλαιος δίκη signified an action to compel the completion of the covenant.

<sup>6</sup> Quod si aliquis illud opponit, ut dicat eandem Novatianum legem tenere quam catholica ecclesia teneat, eodem symbolo quo et nos baptisare, eundem nosse Deum Patrem, eundem Filium Christum, eundem Spiritum Sanctum; ac propter hoc usurpare eum potestatem baptisandi posse, quod videatur in interrogatione baptismi a nobis non discrepare, sciat quisquis hoc



with schismatics, neither have we the same inter-<sup>Symbolum.</sup>rogation; for when they say, *Dost thou believe in the Remission of Sins, and Everlasting Life by the Holy Church*, they belie themselves in the interrogation, since they possess not the Church.' The words imply that a confession of faith in the Articles of the Creed made it a law binding upon the neophyte, to the faithful maintenance of which he pledged himself in the most solemn terms; and that the 'interrogation' of the Church was the test, whereby she satisfied herself that the terms of that agreement were understood by him, and sincerely adopted. The infraction of one particular in that Law, and 'teaching men so,' was a sufficient reason for casting forth Novatian from the body of believers; for by innovating in matters of discipline, and marring the unity of the Church, he was no longer of her body, but in schism. This passage in Cyprian's writings illustrates the statement already made, that the principal use of the Creed in early days, so far as it had a liturgical character, was in Baptism; a formal renunciation also of the works of the devil<sup>1</sup> was made by the recipient of that Sacrament, as well as an engagement of hearty devotion to Christ from hence-<sup>Comp. p. 31.</sup>forth, as his faithful soldier and servant. Justin

opponendum putat; primum, non esse unam nobis et schismaticis symboli legem, neque eandem interrogationem. Nam cum dicunt; *Credis remissionem peccatorum et vitam æternam per sanctam ecclesiam*, mentiantur in interrogatione, quando non habeant Ecclesiam. Cypr. *Ep.* 76.

Solenne est in lavacro post Trinitatis confessionem, interrogare, *Credis in sanctam ecclesiam*. Hieronym. *adv. Lucifer*.

<sup>1</sup> The form of this renunciation is found above, p. 52, in the ancient creed of the so called Apostolical Constitutions.

Symbolum. Martyr evidently alludes to instruction in the Creed, and also to a promise and vow made by the candidate for Baptism, as being prerequisites for the administration of that Sacrament. 'As many as are persuaded, and believe that those things are true which are taught and affirmed by us; and *promise* that they can live consistently with them, are instructed to pray to God, with fasting, for the remission of their former sins; while we pray and fast together with them. Then they are led by us to a place where there is water, and are regenerated in the same way that we were regenerated. For there in the water they are baptized in the name of God the Father and Lord of all, and of our Saviour Jesus Christ, and of the Holy Ghost<sup>1</sup>.' It was most probably in consequence of this spiritual agreement and undertaking that the Creed obtained its name of Symbolum, or Compact; such at least would appear to be one probable explanation.

Ruffinus gives two other interpretations; 'A sign, and a contribution, that is, whatever many persons may cast into one common stock, may both be expressed by the Greek word, symbolum; for the Apostles have done so in this instance, by

<sup>1</sup> "Ὅσοι ἂν πεισθῶσι καὶ πιστεύωσιν ἀληθῆ ταῦτα τὰ ὑφ' ἡμῶν διδασκόμενα καὶ λεγόμενα εἶναι, καὶ βιοῦν οὕτως δύνασθαι ὑπισχνῶνται, εὐχεσθαι τε καὶ αἰτεῖν νηστεύοντες παρὰ τοῦ Θεοῦ τῶν προημαρτημένων ἄφεσιν διδάσκονται, ἡμῶν συνευχομένων καὶ συννηστεούντων αὐτοῖς. Ἐπειτα ἄγονται ὑφ' ἡμῶν

ἐνθα ὕδωρ ἐστὶ, καὶ τρόπον ἀναγεννήσεως διὰ καὶ ἡμεῖς αὐτοὶ ἀναγεννήθημεν, ἀναγεννώμεθα. ἐπ' οὐνόματος γὰρ τοῦ Πατρὸς τῶν ὅλων καὶ Δεσπότου Θεοῦ, καὶ τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καὶ Πνεύματος Ἁγίου, τὸ ἐν τῷ ὕδατι τότε λουτρὸν ποιοῦνται. Just. M. Apol. i. LXI. Vind. Cath. iii. 161.

contributing individually what each one thought.' Symbolum.  
 But he was either dissatisfied with the flimsy tradition to which his words refer, or perceived the blunder of confounding *συμβόλη*<sup>1</sup>, a contribution, with *σύμβολον*, a sign; for he says no more of the one explanation, but enlarges upon the meaning of symbolum as conveying the idea of a sign. As he says all upon the subject that has been advanced by later writers, his words are given at length. <sup>2</sup> 'It is called a sign or password for this reason; because in those days as the Apostle Paul says, and as it is related in the Acts of the Apostles, many of the vagabond Jews feigned themselves to be Apostles of Christ, and went about preaching for greed or gain, naming indeed Christ, but not preaching Him according to the true features of tradition. Therefore they established this sign, whereby he might be known who preached Christ truly, according to the Apostolical rule. They say too that this precaution is observed in civil wars; since the fashion of the armour is alike, and the sound of speech similar, and the ways of the men one, and their mode of fighting identical; to guard against any stratagem or surprise, each leader gives to his

<sup>1</sup> A feast to which each guest contributed his portion; thus *τέχνη τοῦ ἀσυμβόλως δειπνεῖν*, was the art of the parasite, to sup at his neighbour's expense.

<sup>2</sup> 'Indicium autem vel signum ideo dicitur; quia in illo tempore sicut Paulus Apostolus dicit et in Actibus Apostolorum refertur, multi ex circumventibus Judæis simulabant se esse Apostolos Christi, et lucri alicujus vel ventris gratia ad prædi-

candum proficiscerentur; nominantes quidem Christum, sed non integris traditionum lineis nuntiantes. Idecirco istud indicium posuerunt, per quod agnosceretur is, qui Christum vere secundum Apostolicas regulas prædicaret. Denique et in bellis civilibus hoc observari ferunt; quoniam et armorum habitus par, et sonus vocis idem, et mos unus est, atque eadem instituta bellandi, ne qua doli surreptio fiat, symbola

Symbolum. soldiers distinct symbols, which are called in Latin, signs or passwords; so that if one man meet another of whom he has any doubt, demanding the symbol, it is shewn whether he be friend or foe.'

It is possible that both these explanations of the word *Symbolum* may be true; thus in the first instance the term may have been applied to the Creed, in the known legal sense and meaning of a 'compact;' but in process of time, when heretical ascendancy resulted in repeated persecutions of the orthodox, and threatened a general deterioration of the faith, and when on that account the Creeds of the Church became most truly the distinguishing mark and badge of the Catholic party, the word *Symbolum* would very possibly obtain by imperceptible degrees, the meaning of a sign or password, such as was known in military life; for by means of this diacritical sign, Christians of every country were enabled to enjoy unrestricted communion with each other, without fear of treachery, or risk of heretical taint. Tertullian uses the words, 'contesserare,' and 'contesseratio,' much in the same way, when he speaks of the distinctive mark which identified the Church of Christ throughout the world by means of her Creeds. Now 'tessera' in its original meaning is a cube or die; afterwards any tally, the half of which was given by a host to his guest, and the other half retained himself as a pledge or earnest of renewed acts of hospitality;

*Præs. Hær.*  
20, 36.  
*Vind. Cath.*  
ii. 482, 492.

distincta unusquisque dux suis militibus tradit; quæ Latine signa vel indicia nuncupantur; ut si forte occurrerit quis de quo dubitetur,

interrogans symbolum, prodat si sit hostis vel socius.' *Ruffinus de Symbolo*, ii. *Vind. Cath.* i. 555.

merchants also made use of such symbola<sup>1</sup>; it signified, therefore, in the first instance a material pass, or 'signum mutum;' afterwards the term was applied as a 'signum vocale,' or watchword; and in this sense it corresponded precisely with the same meaning of the Greek word *σύμβολον*. Tertullian, therefore, evidently attached the idea of a token or a password to the term *σύμβολον*. Still the notion of a vow or compact appears to have been far more generally connected with the word *symbolum*; and even after a turbulent and disastrous period, when the value of a pure Creed as a badge or token of orthodoxy had been more than ever felt; and when in consequence, its use as a guarantee of sound faith, would cause the idea of a password to be attached to *Symbolum*, from the purpose to which it was so generally applied; we may still find ecclesiastical writers of highest repute speaking of the Symbol of Faith as a vow or compact. Thus Ambrose calls it the oath of our military service, 'militiæ sacramentum;' the word *sacramentum* meaning in classical Latin, the oath of allegiance taken by the military to their chief; Arnobius, at an earlier date, would have had the Rule of Faith in his mind, when he used the selfsame phrase; 'Children choose rather to be disinherited by their parents, than to violate the Christian faith, or to

<sup>1</sup> 'Symbolum autem nuncupatur a similitudine quadam, translato vocabulo; quia symbolum inter se faciunt mercatores, quo eorum societas pacto fidei teneatur.' Augustin, *Serm.* cccxii.

<sup>2</sup> 'Malunt exheredari a parentibus liberi, quam fidem rumpere Christianam, et salutaris militiæ sacramenta deponere.' Arnob. *c. Gentes.* ii. 45.



Symbolum. shake off the *oaths* of the *warfare* of salvation.' Hilary also puts up this prayer to God; '1 Preserve thou this expression of my conscience, that I may ever maintain the profession made in the symbol of my regeneration, when baptized in the name of the Father, and of the Son, and of the Holy Ghost.' Petrus Chrysologus also calls the Creed, '2 The compact of life, the plea of salvation, the inviolable oath of good faith between yourselves and God.' For these reasons therefore, and upon this authority, we may understand the primary interpretation of Symbolum to mean a vow or compact. In this sense the term would be highly suitable from the beginning, and apply exactly to that renunciation of Satan and devotion to Christ which we have reason to believe formed the Christian's engagement from the days of the Apostles.

One more interpretation of the term may be added, not because it at all satisfies the mind, but because great pains have been bestowed in demonstrating it in his work on the Creed, by Lord King. He sees in the term 'Symbolum,' an application to the Christian mysteries of those Symbola, whether vocal or material, that were confided to the initiated in the heathen idolatrous rites. And he quotes from Clement of Alexandria, Arnobius, and Julius Firmicus Maternus, passages in proof of

1 'Conserva hanc conscientiae meae vocem, ut quod in regenerationis meae symbolo, baptizatus in Patre, et Filio, et Spiritu Sancto, professus sum, semper obtineam.'

Hilar. *de Trin.* XII.

2 'Pactum vitæ, salutis placitum, et inter vos et Deum fidei insolubile sacramentum.' Petr. Chrys. in *Symb. Apost.* Sermon. LVIII. p. 52.

this heathen usage of mystic symbols<sup>1</sup>. But the Symbolum. adaptation of heathen abominations to Christian verities is highly unsatisfactory; for one grave objection lies at the very threshold of this interpretation; which is, that some gross impurity was generally latent under the veil of these pagan Symbols, and was far more likely to make the term hateful to the Christian conscience. The heathen temples might indeed be used for the true worship, after they had been consecrated to the Almighty, Father, Son, and Holy Spirit; just as the bodies of idolatrous worshippers became temples of the Holy Ghost, after consecration to God in baptism; but it is quite incredible that terms connected with all that was worthless and base and horrible in heathen rites, should have been appropriated to the designation of the great Mysteries of the Christian Faith. They were cast aside for ever as tainted with a deadly poison. True it is, that those heathen mysteries were kept secret, and the initiated had access to the crowd of inner worshippers only by the pass of the Symbolum; true it also may be, that the Christian Creed was enshrined in the hearts of Christian believers as a sacred deposit, and in course of time, though not in the earliest

<sup>1</sup> τῆς Θήμιδος τὰ ἀπόρρητα σύμβολα· ὀρίγανον, λύχνος, ξίφος, κ.τ.λ. To these proofs might have been added the scholion on the words of Pindar, *Olymp.* xii. 10:

Σύμβολον δ' οὐπω τις ἐπιχθονίων

Πιστὸν ἀμφὶ πρᾶξις ἐσ—

σομένας εὐρεν θεόθεν.

schol. Φιλόχορος δὲ τὰς ἐκ φήμης μαντείας, τουτέστι κληδόνας καὶ

παρμὸνς, ἡ φωνὰς, ἡ φήμας, ἡ ἀπαντήσεις, σύμβολά φησι λέγεσθαι ὡς Ἀρχίλοχος· Μετέρχομαι σε, σύμβολον ποιουμένη. The scholiast also says that mystic symbols were first used in the Eleusinian mysteries; χρήσασθαι δὲ αὐτοῖς πρῶτην Δήμητραν. Sufficient reason had the goddess to fear the uninitiated eye.

Symbolum. days, <sup>1</sup> guarded jealously from even the catechumens of the Church; and so far, in later days at least, there may have been some external analogy between the pagan<sup>2</sup> and the Christian Symbola. But beyond this the comparison can never hold good; and in the Primitive Church we find no trace of an esoteric use of the Creed; while we do trace the anxious care of the Church, that her converts should be led tenderly but regularly along the first rudiments of the faith, and that light should be granted to them as they were able to bear it. To the latter instances, therefore, quoted by King from Ambrose, Fulgentius, and Petrus Chrysologus, we may oppose the decisive testimonies of Justin, Cyprian, and Origen, respecting the treatment of catechumens, and the unreserved communication of the doctrines of the Creed. ‘<sup>3</sup>Him we reverence and worship with His Son, (who came from Him and taught us these things, and the host of other good spirits following Him, and made like unto Him,) and the prophetic Spirit; honouring them

<sup>1</sup> Thus Cyril of Jerusalem charges the candidates for baptism to have the words of the Creed in their hearts, but to take care that the less advanced catechumens do not hear them repeated; *φυλαττομένους ἐν τῷ μελετᾷν, μὴ πού τις κατηχούμενος ἐπακούσῃ τῶν παραδεδομένων.* *Catech.* v. 12. *Vind. Cath.* II. 158.

<sup>2</sup> e. g. Origen informs us that ‘among the Persians there were mysteries intellectually administered by the intellectual; but symbolically dispensed to the common herd of superficial hearers; and that the

same may be said of the Syrians, the Indians, and of every people in possession of legends and literature.’ *c. Celsum*, I. 12. In an evil hour the esoteric spirit of heathen rites and heathen philosophy was allowed to mystify the pure and simple doctrines of the Gospel.

<sup>3</sup> *Εκεινόν τε, καὶ τὸν παρ’ αὐτοῦ Υἱὸν ἐλθόντα (καὶ διδάξαντα ἡμᾶς ταῦτα, καὶ τὸν τῶν ἀλλῶν ἐπομένων καὶ ἐξομοιουμένων ἀγάθων ἀγγέλων στράτον), Πνεῦμα τε τὸ προφητικόν, σεβόμεθα, καὶ προσκυνούμεν, λόγῳ καὶ ἀληθείᾳ τιμῶντες, καὶ πάντι βουλομένῳ μάθειν,*

in reason and truth, and teaching every man that Symbolum.  
wishes to learn, as we have been taught, freely.'

ὡς ἐδιδάχθημεν, ἀφθονῶς παρα-  
διδόντες. Just. Mart. *Apol.* i. 6.  
The word ἀγγέλων appears here  
to be used in the sense of 'Spirit,'  
as in the Acts of the Apostles, xii.  
15; when St Peter was liberated  
from prison by the angel, upon his  
seeking admittance at the house  
where the brethren were assembled,  
they said ὁ ἄγγελος αὐτοῦ ἐστίν,  
'it is his spirit.' Perhaps the same  
expression may have been used in a  
somewhat similar sense in the Gos-  
pel of St Matthew, where our Lord  
set a little child in the midst of his  
disciples, and assured them of such  
little ones, 'that in heaven their  
angels do always behold the face of  
my Father which is in heaven.'  
xviii. 10. They were ἱσαγγέλοι  
when removed from earth, Luke  
xx. 36. And in the Acts of the  
Apostles when St Paul was seized in  
consequence of his assertion that the  
crucified Jesus had appeared to him  
in the temple, the Pharisees having  
a greater jealousy of their oppo-  
nents the Sadducees, than of the  
Apostle of a despised religion, sided  
with him, saying: 'If a *spirit* or an  
*angel* hath spoken to him let us not  
fight against God.' (Acts xxiii. 9.)  
St Paul had said nothing of having  
seen the vision of an angel in the  
temple, but he had given a detailed  
and circumstantial account of having  
seen the risen Lord, whom the Jews  
had put to death, and of having re-  
ceived a definite charge from Him  
of what he should say and what he  
should speak. In this place at least  
therefore ἄγγελος appears to mean  
the spirit of one who had passed the  
gates of death. In the same way  
the council 'saw the face of Stephen,

as it had been the face of an angel,'  
Acts vi. 15, one already glorified.  
But we have a more direct proof  
that ἄγγελος will bear this mean-  
ing. In the Epistle of the church  
of Smyrna, respecting the martyr-  
dom of Polycarp, § 2, those about  
to receive the crown of martyrdom  
are spoken of as, μηκέτι ἄνθρωποι,  
ἀλλ' ἤδη ἄγγελοι. *Vind. Cath.* iii.  
760. And Tertullian, *de Res. Carn.*  
26, describes the flesh as 'in regno  
Dei reformatam et angelificatam.'  
Altogether therefore, there is suffi-  
cient evidence, to make it at the  
least very doubtful whether ἄγγε-  
λων may not mean in this passage,  
those who have first lived in the  
flesh. If this be so, the difficulty  
in the words of Justin disappears,  
and they will simply mean, that God  
the Son is our instructor, as he was  
the instructor of those spirits of  
just men made perfect, who are  
now with the Lord, their bodies  
having been made like (ἐξομοιου-  
μένων) unto his glorious body, Heb.  
ii. 17, Phil. iii. 21. Bishop Bull,  
however, understands these good  
angels as being in opposition to the  
bad angels, of whom Justin had  
immediately before been speaking.  
The sense being, that Christ has  
taught us indeed to abjure the wor-  
ship of the evil demons of heathen-  
ism, but he has also authorised our  
faith in the existence of an innume-  
rable host of good angels. 'The Fa-  
ther therefore, and Christ, who hath  
taught us these things, and the Holy  
Spirit we worship, &c.' Bull. *Def.*  
*F. Nic.* 2. iv. § 8, cf. Bas. *M. de Sp.*  
S. 29, *Vind. Cath.* i. 369. Διδάξαντα  
having a double accusative, σπρά-  
τον is in apposition with one or the

Symbolum.

‘They object to us the case of the catechumen, who may have been seized and put to death for confessing the sacred name of Christ, before he has received baptism in the Church; and they ask, whether he loses the hope of salvation, and the reward of his confession, because he had not first been born again of water. Let such patronisers and partisans of heretics know first; that those catechumens hold the entire Faith and Truth of the Church, and that they go forth from the divine camp, to wage war upon the devil with a full and sincere knowledge of God the Father, and of Christ, and of the Holy Ghost; so neither in the next place, are they deprived of the sacrament of baptism, who of a truth are baptized with that most glorious and greatest baptism of blood, of which the Lord said, that he had ‘another baptism to be baptised withal.’ Origen also in defending the Christian doctrines from the charge of secrecy says, ‘Now since he for ever charges our doctrine with secrecy, upon this point also we can confute him; the whole world nearly being better conversant with the preaching of Christians than with the

other; at any rate it is not governed by *σεβόμεθα*, as Bellarmine has not hesitated to assert.

<sup>1</sup> ‘Catechumenos nobis opponunt, si quis ex his antequam in Ecclesia baptisetur, in confessione Nominis apprehensus fuerit et occisus, an spem salutis et præmium confessionis amittat, eo quod ex aqua prius non sit renatus. Sciant igitur hujusmodi homines suffragatores et fautores hæreticorum, catechumenos illos primo integram fidem et Ecclesiæ veritatem tenere, et ad de-

bellandum diabolum de divinis castis cum plena et sincera Dei Patris, et Christi, et Spiritus Sancti cognitione procedere, deinde nec privari baptismi Sacramento, utpote qui baptisentur gloriosissimo et maximo sanguinis baptismo, de quo et Dominus dicebat habere se aliud baptismum baptisari.’ *Cypr. Ep. ad Julianum*, 8 *Vind. Cath.* III. 234.

<sup>2</sup> Εἰτ’ ἐπεὶ πολλὰ κίς ὀνομάζει κρυφίον τὸ δόγμα, καὶ ἐν τούτῳ αὐτὸν ἐλεγκτέον· σχεδὸν πάντος τοῦ κόσμου ἐγνώκοτος τὸ κήρυγμα



tenets of philosophers. For who has not heard that Jesus was born of the Virgin, and crucified; and of the resurrection a matter of faith to many; and of the Judgment that is announced, to punish sinners according to their deserts, and worthily to reward the righteous, . . . wherefore to say that the doctrine is secret, is altogether senseless.' Such clear statements prove two points; that the esoteric use of Christian doctrine, or the 'Disciplina arcani' was by no means general in the Primitive Church; and that the Saviour's command was implicitly obeyed, 'Freely ye have received, freely give.' In any case Cyprian could hardly have used the term *Symbolum* in the sense of a secret pass.

It has been seen that the Creed ratified at Constantinople, and known as the Nicene Creed, contains all that is confessed in the Aquileian Creed, with the exception of the descent into Hell; we may therefore take these two Creeds of the East and the West collaterally, and explain the doctrines they contain in common; incorporating in their proper places such clauses as are peculiar to either the one or the other. In recapitulation also of the subjects of the foregoing observations, we may remember that, in the infant State of the Church, before the Scriptures of the New Testament were written, there was a clear antecedent necessity for some body of doctrine as the safe-

I believe in  
God.

Recapitulation.

Χριστιανῶν μᾶλλον, ἢ τὰ τοῖς Φι-  
λοσόφοις ἀρέσκοντα. Τίνα γάρ λαν-  
θάνει ἢ ἐκ Παρθένου γέννησις Ἰησοῦ,  
καὶ ὁ ἐσταυρώμενος, καὶ ἡ παρὰ  
πολλοῖς πεπιστευμένη ἀνάστασις  
αὐτοῦ, καὶ ἡ καταγγελλομένη κρί-

σις, κολαζούσα μὲν κατ' ἀξίαν τοὺς  
ἁμαρτάνοντας, γερώς δὲ ἀξιούσα  
τοὺς δικαίους... ἐπὶ τούτοις οὖν λέ-  
γειν κρυφίον εἶναι τὸ δόγμα, πάντῃ  
ἐστι ἄτοπον. Orig. c. Cels. 1.7.

Recapitu-  
lation.

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guard of Truth ; that traces of such an independent body of doctrine are supplied in the Canonical writings of the New Testament ; that some of its clauses are even specified ; and that the main statements of the Christian Creeds are identical with the precise doctrines that the Saviour commanded his Apostles to preach ; to the Saviour's teaching therefore we are justified in referring the first rudimental germ of that Form of Sound Words which, as we believe, existed in the Church before the Apostles were withdrawn from it. Then, again, the close agreement in form that existed in the several creeds of antiquity, bespeak a source more ancient than the very ancient writers that first notice them ; and so completely was the mind of the Christian teacher moulded to the unvarying sequence of doctrines in the 'Apostolical Preaching,' that one writer, Justin, founds his Apology upon the model of the Creed ; and without specifying the source of the arrangement observed, indicates it clearly in the method adopted in his Defence of Christian Doctrine, and Christian practice. The different notices of the Creed that follow each other in close order up to the time of the First General Council, have each their peculiar value ; pointing out either the high Apostolical authority of the Creeds ; or declaring the use to which they ministered in the Church ; or as heresies of a new complexion arose, exhibiting the Truth in some fresh phase that was antagonistic of the heterodox innovation. We may now therefore proceed to the consideration of the Creed clause by clause.

Since it is most true that 'he that cometh unto God must believe that He is,' our first inquiry must be concerning the foundation of all Religion, our Belief in the existence of a wise and good and all-powerful God. Now it is evident that the proof of the existence of the Deity, to constitute a true logical proof, must be external to Scripture, for God is antecedent to his Word; and so soon as the foundation of faith in God is laid, there is evidence in abundance, that the Bible is his Blessed Word. The existence of the Deity can never be proved to us by mere authority, the demonstration must rest upon facts. The statements of the Bible, for instance, can be no evidence to those who have never heard of the Bible; the undisciplined mind of the Heathen can be acted on only by proofs external to Scripture. The Christian, indeed, will say instinctively, the Bible is the source of my belief, because I find in it abundant traces of the wise and good Almighty God. But imagine the case of an untutored mind; you can act upon it only by those testimonies that lie scattered in the natural world, and are independent of Scripture. The doctrinal proofs of Scripture, are in fact only proofs that certain doctrines are contained in Scripture, though they are conclusive to all whose Law is the Word of God; in other words, to those only, who have already an antecedent firm belief in the existence of God. Other evidences, however, there are; and their numerical, as well as their dynamical force, are limited only by our own limited powers of observation and induction. There are physical

Natural  
Theology.  
Heb. xi. 6.

Natural  
Theology.

and moral proofs of God's existence, which, substantively, are good for the whole human race, whether civilized or savage. In a work like the present, the surface only can be touched; if we can just illustrate this incidental portion of a very difficult subject, it will be enough.

Now, as all physical proof must be an induction from antecedent physical facts, we must have recourse to the material world for the natural proof of God's existence. And here we find that the harmony of the works of Creation is so manifestly the result of arrangement and contrivance and pre-determination; the mutual adaptation of one part to the wants of another is so clearly marked; the regular course, and even tenour of Nature's operations is so invariable; that it can only be through gross ignorance, or a most vicious condition of the intellect, that a man can fail to trace in them the hand of God. After the Fall, as well as before, Adam could hear the voice of the Lord God in the Paradise that He had planted; so ought we, the descendants of Adam, in exact proportion to the regeneration of our faculties, to hear those self-same accents of Wisdom in every conception that is brought home to the intellect through the senses. And the more deeply we search the arcana of Nature, (superficially though this at best must be,) the more abundant will be the proof to us of the One Great Cause of all, the One Mind, by which all things were designed and executed. There is a solemn warning, as well as high encouragement, in the words of Bacon: 'Affirmo parum Philosophiæ

Naturalis et in ea progressum liminarem ad atheis-  
 mum opiniones inclinare; contra, multum Philoso-  
 phiæ Naturalis, et in ea progressum penetrantem  
 ad Religionem animos circumferre.'

Natural  
Theology.

Med. Sacr.  
de Ath.

Of this mode of preparing the way for the religious knowledge of God through the material proofs of his goodness and power, the Sacred Writers give many instances; and from the time that God saw every thing that he had made, and behold it was very good, the works of Creation have been standing memorials of the Might and Majesty and Wisdom of Him, by whom all things were made. Thus, if King David's heart was feelingly alive to the beautiful harmony of Creation, his soul was led on to behold through it the manifestation of a far more awful Majesty and Glory in the Invisible World. If the brilliant splendour of a Syrian sun, diffusing joy and happiness around, is likened by him to the bridegroom coming out of his chamber, and rejoicing as a giant to run his course, still the idea is only suggestive of another of far deeper moment and importance; the clear purity and excellence of God's Moral Law; the magnificent truth and holiness of God's righteous judgments.

Ps. xix. 5—9.

How skilfully again does St Paul apply this same way of reasoning on more than one occasion. The Apostle shews the Romans that the darkness around them was gross and great, because the heathen failed to act up to the degree of light that they possessed from the aid of Natural Religion; even the glimmering light within had



Natural  
Theology.

Rom. i. 19—  
22.

been darkened by their own folly; and how great was that darkness. ‘That which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse; because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools.’ As a preacher of the Gospel to the heathen, the Apostle often availed himself in the first instance of arguments drawn from natural theology, as the basis upon which to build up the whole superstructure of Christian doctrine. Thus at Lystra, ‘We preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.’ At Athens again the Apostle argued from the same data, before the most polished and subtle-spirited audience that had as yet arrested their footsteps at the sound of the Gospel. ‘God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men’s hands,

Acts xiv.  
15—17.

Acts xvii.  
24—28.

as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.' From Natural Religion, with the meaning and force of which his hearers were well acquainted, the Apostle proceeded to Revealed Religion; and arguing from the known to the unknown, he unfolded to them the great Power and Might of God, as revealed in the keystone of the New Creation, the Resurrection of Christ from the dead; and while some mocked, others said, 'We will hear thee again of this matter;' but some there were of note, who as we read, 'clave unto him, and believed.'

Even to heathen minds the Book of Nature held out such evident marks of design, as to shew that the world is not self-existent, but the work of a Supreme Intelligence. 'It is impossible,' says the writer *De Placitis Philosophorum* found in Plutarch's works, 'that matter should be the sole principle that giveth rise to all things that exist; but we must of necessity suppose a creative cause; just

<sup>1</sup> Ἀδύνατον ἀρχὴν μίαν ὕλην τῶν ὄντων ἐξ ἧς τὰ πάντα ὑποστῆναι, ἀλλὰ καὶ τὸ ποιοῦν αἰτίον χρὴ ὑποτίθεσθαι, οἷον οὐκ ἄργυρος ἀρκεῖ

πρὸς τὸ ἔκπωμα γενέσθαι ἂν μὴ καὶ τὸ ποιοῦν ᾗ, τουτέστιν ὁ ἀργυροκόπος. Plutarch, i. 3.

Natural  
Theology.

as silver by itself is not sufficient to constitute a cup, if there be no artificer of the silver.' To acknowledge design, is in fact to acknowledge a designing, Intelligent Mind, antecedent to those works, as cause is antecedent to effect. The evidences of design are every where and in every thing; and our perception of them is only limited by the limited scope of our faculties. The intellect in this respect follows closely the analogy of our senses. A very superficial perception of the design of Providence is all that we can attain for the present; just as our senses without external aid can only convey sensations from the surface, and from immediate contiguity. But extend their range ever so little and we find ourselves in a new world. Tell an unlettered peasant that vast mountain chains rise up from the apparently smooth face of the Moon<sup>1</sup>; that its surface is blistered by volcanic action; that it is studded over with cup-like hills, that at some time poured forth their streams of liquid fire; the truth would be found too wonderful for belief. Increase the powers of vision ever so little, for little enough is added by the most powerful telescope, and the doubter would see for himself a seamed surface, and mountains that cast their shadows upon the lunar plain; and craters that tell their own history; their serrated

<sup>1</sup> Whose orb through optic glass the Tuscan artist views  
At evening, from the top of Fæsolé,  
Or in Val d'Arno, to desery new lands,  
Rivers, or mountains, in her spotty globe.

and broken edges standing forth in marked contrast with the dark abyss within.

Natural  
Theology.

Now we may apply this analogy to the moral world, and in this way. Reasoning from what we do know, we are certain that nothing exists in creation without a very definite object for which it was created. Although with our dull senses we may fail to discern these final causes, yet they may not be hidden from beings of a higher range of intellect; analogy forbids the notion; for as there are various degrees of sensate animals, varying in their instincts and sagacity, from the lowest to the highest; and as there are various gradations of intellectual power among men, from the savage to the sage; so also reason confirms the statements of Scripture, which lead us to believe that the rising scale is continuous; that the angelic ladder of Bethel is a substantial verity; that there are in the universe beings endowed with an intellect variously capable of scanning the deep purposes of God in his creation; of tracing the operation of His hand in all that is; and of referring back to the wise counsel of the Moral Ruler of the universe, the many difficulties, physical and metaphysical, that must always perplex and baffle human inquiry; and they may do this just as easily as we can trace the artist's work in reducing the shapeless mass to some creation of exquisite beauty<sup>1</sup>. Seeing therefore our own imperfection, for the present we must be content to behold the scheme of Provi-

Gen. xxviii.  
12.

<sup>1</sup> Μᾶλλον δ' ἐστὶ τὸ οὐ ἕνεκα, ἔργοις, ἢ ἐν τοῖς τῆς τέχνης. Aristot. *de p. An.* II.  
καὶ τὸ καλὸν ἐν τοῖς τῆς φύσεως

Natural  
Theology.

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Eccles. ii. 14.

dence only as through a glass darkly; but dark and dim as the Divine  $\text{ἵχνη}$  may appear, we are certain that they are only relatively so, by reason of our weakness, not absolutely so in themselves. It is sufficient for us to trace the sure working of design, so far as our faculties for observing reach, in order that we may infer the same design every where, and in every thing. We must be content to know only in part, but that partial knowledge is pregnant with safe induction. ‘A wise man’s eyes are in his head.’ Certainly we cannot say that God has left himself without a witness because we are unable to read all the evidence that is laid before us. That which we do know is the gauge of our ignorance in matters that lie beyond.

What evidences of complicated design do our several organs of sense present. The eye, for example, does not simply receive the impress of visible objects, as a mirror may receive the spectrum; but it exhibits so many subordinate points of adjustment, so much unerring adaptation of itself to varied circumstances, as to be a signal proof of contriving wisdom. ‘<sup>1</sup>If the real nature of any creature leads and is adapted to such and such purposes only, or more than to any other, this is a reason to believe the Author of that nature intended it for those purposes. Thus there is no doubt the eye was intended for us to see with. And the more complex any constitution is, and the greater variety of parts there are, which thus tend to some one end, the stronger is the

<sup>1</sup> Butler, Sermon. II. on *Human Nature*.



proof that such end was designed.' 'Si singula vos forte non movent, universa certe inter se connexa atque conjuncta movere debebunt.' The pencil of light that falls upon the outer transparent coating of the eye contains an infinity of separate rays, and these, after entering the iris, pass through the crystalline lens, where each separate ray is bent or refracted to a definite direction; and by some mechanical adjustment not yet well understood, at the exact focal distance impinges upon the retina at the back of the eye-ball. Each ray therefore having received its proper direction, the entire fasciculus or pencil of rays is distributed in order upon the network of nervous tissue, which conveys the sensation to the brain, to which it presents an exact miniature representation of each object in the field of vision. Without this refraction of each atomic ray, they would all fall upon the retina in one confused mass of light; it is the refraction of each taken singly and its consignment to one exact focal point belonging to itself, and itself alone, that produces in the aggregate an accurate fac simile within, of the great world without. Think also of the narrow space within which all this marvellous adjustment of infinite complexities takes place. The wonderful minuteness of these operations bespeaks the controul of that All-seeing Eye to which day and night are both alike, and which nothing can baffle or escape. Rays of light that stream in from a field of vision embracing the half of one hemisphere, are depicted upon the space of less than a square inch at the

Natural  
Theology.

Cic. de Nat.  
Deor. 2.

See Lord  
Brougham's  
ed. of Paley's  
Nat. Theol.  
Brown's Phi-  
losophy of  
the Mind, &c.

Natural  
Theology.

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back of the eye. Whatever proportion therefore any object upon which we fix the eye bears to the whole field of vision, that same proportion does its image bear to the picture of the entire field projected upon the retina. As the apparent diameter of the moon, for instance, is to the entire portion of the sky that we can behold at once without moving the eye-ball, so is the image of the moon upon the retina, to the square inch representing that portion of space. So again at a distance of fifty yards we plainly discern the features of the human face, and yet one of the features, the eye, though distinctly perceived at that distance, occupies a space upon the retina that is little more than an infinitesimal portion. If we descend to the smaller animals, the minuteness is of course proportionally increased. Now by what chance can it have happened, not only that each animal should have been provided with an organ for converting the light of heaven into its chief source of comfort and happiness; but that the organ of vision itself should have been exactly adapted to its purpose by functions of such incredible delicacy?

Then again the crystalline lens is no less wonderfully designed to obviate one of the greatest difficulties with which the practical optician has to contend, the production of an achromatic spectrum, tinged with no adventitious colour beyond its own. The rays of light being resolvable into the prismatic colours, and variously refrangible, on passing through a refracting medium, become easily sensible to the eye as coloured rays; unless indeed

their unequal dispersion be corrected by some compensative process. One great practical difficulty to be overcome by the optician is so to compose and combine the lenses of his instrument, as to correct the optical aberration of these variously coloured rays; and in proportion as he succeeds in this, one great desideratum of his art is accomplished, and his telescope is achromatic. Now the difficulty which the mechanic obviates in the peculiar composition and combination of glasses, is fully met in the mechanism of the eye. The different humours of the eye partly subserve this purpose, but in a far higher degree the corrective process is perfected by the crystalline lens itself. It was evidently made for this diffractive peculiarity of light; for it is not homogeneous, as the telescopic lens; its structure is laminated like a bulbous root, one coat overlaying another; and these increase in density from without inwards; so that there is a considerable difference between the density of the first grumous gum-like coat without and the more solid nucleus within. It is the graduated density of these pellucid laminæ, and the variously diffrangent character of the lens, in consequence of this structure, which chiefly causes the rays of light to be passed through to the retina, subject to no adventitious colouring beside that of the object from whence they are reflected.

Other evidences of design again may be instanced in the metallic brilliancy, wherewith the inside of the eye is burnished in the ox and deer, and other night-feeding animals, as an aid to vision;

Natural  
Theology.

Brown's Phi-  
losophy of  
the Mind,  
Lect. 23.

and in the muscular apparatus of the eye; whether externally, shifting the field of vision with the speed of lightning, by means of the various muscles and tendinous pullies in connexion with it; and giving the idea of distance, and consequently of magnitude, by means of the angle subtended by the object viewed; or internally, regulating the quantity of light thrown upon the sensitive retina, by means of the ciliary muscles of the iris, that are themselves affected by the action of light, and expand or contract the pupil, in proportion to the degree of intensity of the rays. Every portion and contrivance of the organ of vision is so completely illustrative of a Creative Design, as to cause it to have been said, with no rhetorical hyperbole, 'It is a machine of such exquisite and obvious adaptation to the effects produced by it, as to be, of itself, in demonstrating the existence of the Divine Being who contrived it, equal in force to many volumes of theology. The atheist, who has seen and studied its internal structure, and yet continues an atheist, may be fairly considered as beyond the power of mere argument to reclaim.'

Now it is equally impossible that in this particular instance chance should have been the cause of so much regularity, and in general that works bearing marks of design that, so far as we can see, are invariable, should have sprung up by accident<sup>1</sup>.

<sup>1</sup> Xenophon, in his *Memorabilia*, makes Socrates say, 'that if a man were to assign all things in the world to chance, he may as well suppose, because the soul is not an

object of sense, therefore that all his actions are the result of chance and not of will. Οὐδὲ γὰρ τὴν σεαυτοῦ σύγχε ψυχὴν ὁρᾷς, ἢ τοῦ σώματος κυρία ἐστίν· ὥστε κατὰ γε τοῦτο

Any of the operations of man's hand we refer at once to its origin. The intellect of the man is patent in the work of the artist. 'Ich sehe die Seele des Kunstler's in seinem Apollo.' The Colchian peasant, who had never seen a ship before the Argo, could say at once that it was the work of Intelligence, and that some Intellect was piloting it on in its course; ἔνδον τῆς θεοῦ ἐστί. So Cicero, in mentioning an orrery that had been constructed with great ingenuity by a friend, asks, 'If this piece of mechanism were taken to Scythia or to Britain, who even in those barbarous regions would doubt whether it were the result of reason?' So again those ancient cities that have been buried up for ages beneath the crust of a volcanic torrent, or the shifting sands of the desert, at once proclaim their origin, when the researches of the curious bring them once more under the eye of man; and if chance is to be considered a sufficient

Natural  
Theology.

ἔξεστί σοι λέγειν, ὅτι οὐδὲ γνώμη ἀλλὰ τύχη πάντα πράττει.' Xenoph. *Memorab.* i. Of a kindred meaning are the following words of the ancient Christian writer Theophilus: Καθαπὲρ γὰρ ψυχὴ ἐν ἀνθρώπῳ οὐ βλέπεται, ἀορατὰ οὐσα ἀνθρώποις· διὰ δὲ τῆς κινήσεως τοῦ σώματος νοεῖται ἡ ψυχὴ· οὕτως ἔχει ἂν καὶ τὸν Θεὸν μὴ δύνασθαι ὁραθῆναι ὑπὸ ὀφθαλμῶν ἀνθρωπίνων, διὰ δὲ τῆς προνοίας καὶ τῶν ἔργων αὐτοῦ βλέπεται καὶ νοεῖται. 'Ὁν τρόπον γὰρ καὶ πλοῖον θεασάμενός τις ἐν θαλασσῇ κατηρτίσμενον, καὶ τρέχον, καὶ κατερχόμενον εἰς λιμένα, δῆλον ὅτι ἡγησέται εἶναι ἐν αὐτῷ κυβερνητὴν

τὸν κυβερνῶντα αὐτό· οὕτω δεῖ νοεῖν εἶναι τὸν Θεὸν κυβερνητὴν τῶν ὀλῶν, εἰ καὶ οὐ θεωρεῖται ὀφθαλμοῖς σαρκίκοις διὰ τὸ αὐτὸν ἀχωρητὸν εἶναι. Theoph. *ad Autolyc.* i. 5.

<sup>1</sup> Schiller.

<sup>2</sup> Quod si in Scythiam, aut in Britanniam sphaeram aliquis tulerit hanc, quam nuper familiaris noster effecit Posidonius, ejus singulae conversiones idem efficiunt in sole, et in luna, et in quinque stellis errantibus, quod efficitur in caelo singulis diebus et noctibus; quis in illa barbarie dubitet, quin ea sphaera sit perfecta ratione? *De Nat. D.* ii. 35.



Natural  
Theology.

cause for the existence of the Universe, with the same degree of absurdity we might suppose that accident gave rise to the walls and relics of Herculaneum and Pompeii; and that the mighty emblems of an idolatrous worship still frowning in granite beneath the mounds of Nineveh, were hewn from the quarry, and worked into shape, and arranged in order, by the unconscious hand of the same Demiurgic Chance. These buried cities are in fact realities that seem almost like the verification of Aristotle's notion as quoted by Cicero<sup>1</sup>; it is as though there really had existed subterranean cities, whose inhabitants, long buried in darkness, had emerged and come to the light of day; to feel for the first time the full force of the argument from Nature to the existence of the Deity, and to acknowledge the hand of God in all the wonders of Creation they beheld. Human works that bespeak design, we refer at once to their proper origin; in the same way, if reason is to be our guide, we must ascribe to the hand of God the

<sup>1</sup> Præclare ergo Aristoteles, 'Si essent, inquit, qui sub terra semper habitavissent, bonis et illustribus domiciliis, quæ essent ornata signis atque picturis, instructaque rebus iis omnibus, quibus abundant ii qui beati putantur, nec tamen exissent unquam supra terram, acceperissent autem fama et auditione esse quoddam numen, et vim deorum. Deinde aliquo tempore patefactis terræ faucibus, ex illis abditis sedibus evadere in hæc loca quæ nos incolimus, neque exire potuissent; cum repente terram et maria, cælumque viderent; nubium magnitudinem, vento-

rumque vim cognovissent, adspexissentque solem, ejusque tum magnitudinem, pulchritudinemque, tum etiam efficientiam cognovissent, quod is diem efficeret, toto cælo luce diffusa. Cum autem terras nox opacasset, tum cælum totum cernerent astris distinctum et ornatum, lunæque luminum varietatem, tum crescentis, tum senescentis, eorumque omnium ortus et occasus, atque in omni æternitate ratos immutabilesque cursus; hæc cum viderent, profecto et esse deos, et hæc tanta opera deorum esse arbitrarentur,' Cicero, *De Nat. Deor.* II. 37.

great work of the Universe, wherein he is as clearly seen as man is known by the outward evidences of his industry and genius, the creations of Art, and Science, and Intellectual power. Natural  
Theology.

In the next place, if chance could never have assumed the semblance of design, neither could it uphold the world in that steady course which it has maintained ever since the day of its creation. It is this, fully as much as the marks of design that are patent on the face of creation, that speaks to us of the existence of Him who upholdeth all things by the Word of his Power. No doubt the continued preservation of all created beings in their prescribed sphere of action, and assigned usefulness, is, so far as we can see, effected by general laws, and the same law that keeps the stream pure and sweet by its waters gravitating ever to a level, preserves also the planets in their orbits. But granting this, the Supreme overruling Providence of the Deity is still as demonstrable as ever. For by whom were those laws that restrain the forces of nature within their serviceable limits devised, but by Him who ‘hath shut up the sea with doors when it breaks forth, and said, Hitherto shalt thou come but no further; and here shall thy proud waves be stayed?’ The truth cannot be expressed more cogently than in Bishop Butler’s words: ‘But all this is to be ascribed to the general course of Nature. True. This is the very thing which I am observing. It is to be ascribed to the general course of Nature; that is not surely to the words Preservation.  
Job xxxviii.  
8, 11.  
Butler’s Analogy, i. 2.

Natural  
Theology.

or ideas, *course of Nature*, but to Him who appointed it, and put things into it; or to a course of operation from its uniformity or constancy called natural, and which necessarily implies an operating agent. For when men find themselves necessitated to confess an Author of Nature, or that God is the natural Governor of the world, they must not deny this again because his Government is uniform; they must not deny that he does all things at all, because he does them constantly; because the effects of his acting are permanent, whether his acting be so or not; though there is no reason to think it is not.'

The preservation of the world requires the exercise of the same stupendous power which formed it; all things are upheld by the same word of God's power, which spake and they were made, which commanded and they were created. Take but a few of those objects which are requisite for the maintenance of our every-day life; the chemist can shew that by a minute deviation from the one standard established by nature for each substance after its kind, there would ensue not indeed inextricable confusion, but utter destruction. Cereal grain, man's chief subsistence, depends upon the starch which it contains for the continuance of its species, in supplying the requisite nourishment to the embryo plant. When the grain is sown, the starch, in nature's laboratory, becomes converted into sugar, the pabulum of the tender germ. For coincident with the first growth of the cotyledon, is the formation at the base of the germ of a small quantity of a white soluble substance from

the gluten, named diastase. It is by combination with this substance that starch which is insoluble in water and therefore unfit to form the sap of plants, becomes converted into dextrin which is highly soluble. Mix common starch with water containing a little sulphuric acid, and a soluble gummy adhesive substance is the result, which is dextrin; this dextrin or transmuted starch therefore is taken up by the sap into the plant, and by acquiring from the sap an excess of water, or in other words of oxygen and hydrogen in the definite proportion in which these elements exist in water, becomes converted by a further process into sugar, the taste of which is so easily recognised in the tender stem of green wheat. Further, as the plant approaches maturity, this sugar, through the agency of nitrogen, becomes reconverted into starch in the ripened grain, which is in this way prepared again for the manifold increase of another year, while in the woody parts of the plant the sugar nitrogenised in a similar way takes the form of cellular fibre. It may be added that when once the vital action is aroused in the seed, and the process of the conversion of its starch into dextrin and sugar has commenced, if the vital energy be not supported continually it wholly evaporates, and no art of man could ever quicken it again. Of this arrested vitality and of the conversion of the starch of grain into sugar, of course malt is the familiar type. Now we may bear in mind that starch, and the chemical developments of starch, dextrin and sugar, are only modifications, and very slight

Natural  
Theology.

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modifications of the selfsame chemical elements. Starch and dextrin consist of forty-eight parts of carbon by weight, and sixty of water, while sugar differs from them only in containing a larger proportion of water; *i. e.* carbon forty-eight, and water sixty-six. Cellular, or woody fibre again contains the same elements, only the weight of the carbon is as fifty, that of the water sixty-six. Now we have only to realise to ourselves these simple details, to see upon what a gossamer thread the continued supply of the staff of life would seem to hang. Were it not for the first nitrogenised element of diastase, the embryo plant, though surrounded with its first food in the starch of the grain, could never assimilate it. Were it not for a further addition of oxygen and hydrogen, the saccharine matter so indispensable for the growth of the plant could not be formed, and the various vessels would be clogged with gum. So again, were it not for the presence of nitrogen, the sugar of the plant could not be reconverted into the starch of the ripened grain. Miscarriage at any of these points would be destruction to the individual, and if the defect were general, the species would be annihilated. Or again, imagine that through some irregularity the saccharine juices of the plant were not deprived of that excess of water, which requires elimination in order that the sugar might be reconverted into starch, and became stored up in the ripened grain as so much saccharine matter; in this case again, that chemical combination with the diastase of the sprouting germ could not take



place, which as the first movement of active life we have seen to be so necessary for the development of the vital principle of the germ. The quantitative analysis of the two kindred substances of sugar and starch, given above, will have shewn how easily the one type would glide into the other if all depended upon chance, to the utter destruction of vegetable life<sup>1</sup>.

Again, if we turn to other departments of natural Philosophy, we still find the invariable operation of the Almighty Creator and Preserver of all things. What for instance can be more regular than the method whereby the vital warmth and energy of the animal constitution is maintained by the action of respiration? What fact can be more certain, than that if the decarbonisation of the blood by the oxygen of the air be suspended for a very short time, whether mechanically or by some organic disease, death is the infallible result? Is this Design or is it Chance? But must it not be the merest madness to suppose that Chance should have called, not one, but all those animals into existence, which draw in health and life from the atmosphere; and that Chance should have framed

<sup>1</sup> Indeed a problem in pathology with regard to the cause of a disease fatal always to the human frame, and which would never occur perhaps if man's mode of life were less artificial, has been explained by the chemist. Dr Prout observes of diabetes, 'The relation which exists between urea and sugar, seems to explain in a satisfactory manner the phenomenon of diabetes, which may be considered as a depraved secretion of sugar. The weight of the

atom of sugar is just half that of the weight of the atom of urea; the absolute quantity of hydrogen in a given weight of both is equal, while the absolute quantities of carbon and oxygen in a given weight of sugar are precisely twice those of urea.' In other words, by a modification of the proportional quantities of oxygen, hydrogen, and carbon, in one of the animal secretions such a vitiation of the whole system is produced as to result in certain death.

Natural  
Theology.

each species of animal, and every individual of every species with exactly that organism, which should enable it by an operation of natural chemistry to break down and decompose the air of heaven, and separate from it exactly that element which it needed for its own continued health and well-being? If Chance could have thrown upon the world one living being, or one entire species framed with such an admirable organisation, yet it never could have formed upon this one invariable type the thousand species that draw in the lively breath of heaven. If there is one thing more than another which speaks to us of the All-wise and All-merciful Father, upholding his creatures in the life which he has granted, it is in the chemical constitution of the atmosphere as adapted to the wants of breathing animals; and the organisation of animals, as compelling them to digest and separate from the atmosphere precisely those chemical elements, which alone can preserve them in life.

This illustration of God's providential care for his creatures suggests a multitude of others. To mention one will be sufficient. The constitution of the air, and the unceasing consumption of its constituent elements by one generation of animals after another, would seem to demand some restorative process; or even the vast magazine of Nature in the end might be exhausted. And by a most marvellous Providence this too has been secured by a mutual adaptation of the creatures of God's hand to each other's wants. The oxygen withdrawn from the air each time the lungs are filled, is exactly equivalent in bulk to the volume

of carbonic acid gas evolved in the ensuing expiration. In other words, it is returned charged with its chemical equivalent of carbon. It would seem then that the innumerable tribes of animals that are continually drawing upon the resources of the atmosphere, abstracting one of its elements and restoring it in a form incapable of maintaining animal life, must exercise a sensible influence in altering, and of course impairing the element we breathe; and such in fact is the case. Hence, when the atmosphere is permanently vitiated by animal respiration, the blood ceases to be properly decarbonised; and disease is the never-failing consequence of the crowded state of our large towns. In a besieged city, as many fall from impurity of air, as from hostile cartridges; and from the same cause, the fearful cell at Calcutta became the living grave of the captives that were cut off from all hope within its narrow walls. How then does Nature remedy this adverse influence, and restore the tainted purity of the air? By the beautiful but simple law, that the vegetable creation should require and receive for their nourishment the carbonic element of the breath emitted by animals; while the vegetable world appropriates the carbon, it evolves again from myriads of leaves the oxygen which is to enter into the animal economy through the lungs, and to return once more to the plant charged with its equivalent bulk of carbon. Further, since it requires bright sunshine to generate this gas by vegetable digestion, the rich luxuriant vegetation of the tropics is a never-failing laboratory for

Natural  
Theology.

its evolution; and when emitted, the various currents of the atmosphere, and the known property of gaseous elements to diffuse themselves speedily and equably around, soon conveys it to the destination indicated by animal demand.

It is thus that a constant equilibrium is maintained between the antagonising forces of Nature; and the more carefully we consider in all their bearings such instances of design and mutual adaptation, the more shall we find it impossible to see in them the operation of any power, but that of the Great Creator. There is something truly wonderful in the reciprocal character of the final causes of such natural phenomena. The air was created in definite chemical combination that it might be the life of God's creatures; and a particular organisation has been given to each creature that it might assimilate to itself the quickening properties of the atmosphere. So also the final cause of the particular constitution of the two great divisions of Nature's empire is strictly reciprocal. The animal is framed upon a principle requiring that its life should be maintained by an element of the atmosphere eliminated by the vegetable. While the vegetable is endowed with a correlative type of being; requiring that it should receive back that element charged with the carbon of which it has relieved the animal's respiratory organs. This of course is a very superficial account of the physical and chemical facts connected with the respiration of plants and animals. The broader principles are all that either need or can be applied at present in illustration of

the great argument from Natural Theology; but they are fully sufficient to shew us that these final causes refer us back with a voice too true to be mistaken, too solemnly urgent to be disregarded, to God's providential care for his creatures. '1 After all the schemes and struggles of a reluctant philosophy, the necessary resort is to a Deity. The marks of design are too strong to be gotten over, and design must have had a designer; that designer must have been a person. That person is God.'

Natural  
Theology.

Sufficient, perhaps, has been said to trace out the method of proof of the existence of the Deity deducible from the Works of Creation; and which is so completely patent to all men, that it was a matter of common observation to the Romans, that wherever their arms penetrated, they still found belief in a Being superior to man. No nation was discovered so wholly savage and brutalised as to be devoid of all conception of Divine Power. Seneca tells us, that '2 the notion of the existence of the gods is implanted in all mankind; neither is there any nation, as regards law and good morals, so utterly outcast, as to have belief in no gods.' So also Cicero; '3 this seems to be a most weighty argument in favour of the existence of the gods, that

Belief in  
God uni-  
versal.

<sup>1</sup> Paley.

<sup>2</sup> Deos esse sic colligimus quod omnibus de Diis opinio insita est; nec ulla gens usquam est adeo extra leges moresque projecta, ut non aliquos Deos credat. Senec. *Ep.* cxvii.

<sup>3</sup> Firmissimum hoc afferri videtur, cur Deos esse credamus; quod nulla gens tam fera, nemo omnium tam sit immanis, cujus mentem non imbuerit Deorum opinio. *Tusc.* i.



Belief in  
God uni-  
versal.

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there is no nation so wild, no man so savage, as not to have the mind affected by a belief in the gods.' At the present day the Missionary preacher, more rarely perhaps than is supposed, has to commence by instilling the notion of a Supreme Being into the mind of the savage. Some such foundation he finds already laid to his hand; his work is rather to reduce a wild maze of error to order, to drive forth superstition, and to build up Christ upon the confused and scattered materials. Formerly, indeed, it was supposed that an idea that was so universal must be innate, a portion of the soul and intellect of man; so Cicero; 'What tribe or race of men is there that has not a certain untutored preconception of the Deity?... There needs must be gods, since we have an implanted, or rather an innate cognisance of their existence.' But a truer philosophy can now account for this wide spread belief; in the infancy of the human race the knowledge could not be otherwise than traditional<sup>2</sup>, and long continued so in the different families of the Earth, though overlaid with a mass

<sup>1</sup> Solus enim vidit, primum esse deos, quod in omnium animis eorum opinionem impressisset ipsa natura. Quæ est gens, aut quod genus hominum, quod non habeat sine doctrina anticipationem quandam deorum?.....Intelligi necesse est, esse deos, quoniam insitas eorum, vel potius innatas cognitiones habemus. Cic. *De Nat. D.* i. 16—17.

<sup>2</sup> Omnibus hominibus ad hoc demum consentientibus, veteribus quidem, et in primis a Primoplasti traditione hanc suadelam custodien-

tibus, et unum Deum fabricatorem coeli et terræ hymnisantibus; reliquis autem post eos a Prophetis Dei hujus rei commemorationem accipientibus. Ethnicis vero ab ipsa conditione discentibus. Ipsa enim conditio ostendit eum qui condidit eam; et ipsa factura suggerit eum qui fecit; et mundus manifestat eum qui se disposuit. Ecclesia autem omnis per universum orbem hanc accepit ab Apostolis traditionem. Iren. ii. 9.

of error and superstition. And even if in the course of ages it became almost extinct, the knowledge of a Supreme Being could not wholly perish; even the savage could hardly behold the wonders and beauties of Creation, without having the thought of a mighty Creator of all, brought home to his mind; so true is it that, 'By the greatness and beauty of the creatures, proportionably the Maker of them is seen.'

Belief in  
God uni-  
versal.

Wisdom xiii.  
1, 3-5.

One innate idea, however, there is in every heart stamped indelibly upon man's moral nature by the Fall, which speaks to us of God's wrath against sin, and all that is base and false; just as the external world tells us of his Goodness and Wisdom and Power. There is a moral discrimination between right and wrong; a judicial sentence, which reason acting as the conscience, passes upon all our actions, and which could not be set aside entirely even in a heathen state, however men might wish it.

<sup>1</sup>Cur tamen hos tu

Evasisse putes, quos diri conscia facti  
Mens habet attonitos, et surdo verbere cædit,  
Occultum quatiente animo tortore flagellum?  
Pœna autem vehemens, ac multo sævior illis,  
Quas et Cædicius gravis invenit, et Rhadamanthus,  
Nocte dieque suum gestare in pectore testem.

\* \* \* \* \*

Has patitur pœnas peccandi sola voluntas,  
Nam scelus intra se tacitum qui cogitat ullum,  
Facti crimen habet.

Men knew themselves amenable to the eternal law of right. Conscience then, as now, had a cor-

<sup>1</sup> Juv. xiiii, 192-210.

Belief in  
God uni-  
versal.

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Rom. ii. 14,  
15.

rective and restraining power, and justified or condemned, accordingly as men swerved from that which was recognised as τὸ καλὸν καὶ γαθόν. 'For when the Gentiles, which have not the Law, do by nature the things contained in the Law, these, having not the Law, are a Law unto themselves; which shew the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another.' 'The principal and greatest punishment,' says the Roman moralist, 'of the guilty is their guilt. Nor does any wickedness go unpunished, however fortune may overlay it with her gifts, and protect and justify it; for the scourge of sin is itself.' And again, in the same epistle, 'Fortune screens many a culprit from condign punishment, but none from fear. And why is this? Because a loathing of that which nature hath condemned is implanted in us. Therefore, even when concealed, the guilty can never feel with confidence that they are not seen; for conscience convicts them, and exposes them to themselves.' The penal properties of an evil conscience are referred back to their true source; only that which the Roman

<sup>1</sup> Prima et maxima peccantium est poena, peccasse; nec ullum scelus, licet illud fortuna exornet muneribus suis, licet tueatur ac vindicet, impunitum est, quoniam sceleris in scelere supplicium est. Senec. *Ep.* 97.

<sup>2</sup> Multos fortuna poena liberat, metu neminem. Quare? quia infixa nobis ejus rei aversatio est, quam natura damnavit. Ideo nunquam

fides latendi fit, etiam latentibus, quia coarguit illos conscientia et ipsos sibi ostendit. Sen. *Ep.* 97.

Secundæ vero poenæ sunt timere et expavescere, et securitate diffidere; et fatendum est mala facinora conscientia flagellari, et plurimum illic tormentorum inesse, eo quod perpetua illam sollicitudo urget ac verberat. Ibid.

calls Nature, is to us the voice of God, the moral governor of the universe, arraigning us through the reasonable conscience, stripping the guilty of every covering, while with a terrible *ἐνδεύς* it tells home the accusation of evil committed. So true is the saying of the wise man, that ‘Wickedness condemned by her own witness is very timorous, and being pressed with conscience, always forecasteth grievous things.’

Belief in  
God uni-  
versal.

Wisdom xvii.  
11.

And this faculty of referring our acts to the moral standard of all that is just and right and true which is the individual's guide to happiness, and is conducive in the highest degree to public welfare, was the first evidence of man's fallen nature; ‘I heard Thy voice in the garden, and I was afraid;’ it shews us, by the approbation or disapprobation of right reason, what we are intended to effect in the moral creation; the diffusion of positive happiness, the encouragement of virtue public and private, and the negation of vice, of whatever kind or complexion. Conscience, it is true, is subject to disturbing influences, and may exist in an unsound condition, just as any other product of the moral or natural world may be partially or wholly diseased. Saul the Pharisee made it a point of conscience to persecute the Church of God; but for the time the faculty was disordered by passions and prejudices that were utterly inconsistent with that Law towards which he thought himself so zealously affected, the Law of Mercy and Truth, which alone is holy, and just, and good. That Law was intended to assimilate to itself all who lived under

Gen. iii. 10.

Belief in  
God uni-  
versal.

Acts viii. 3;  
ix. 1.

Phil. iv. 3.

Rom. xiv. 13.

Unity of the  
Deity.

it. But private and public conscience were alike blinded by infuriated passion and inveterate prejudice; and the end for which the law was intended to subserve was wholly forgotten. Conscience, therefore, is neither an infallible guide, nor is it supreme; but, like faith, it is the evidence to us of things not seen; and so of old it spoke to the natural man, without the Law, of the eternal Law of good and right; it admonished God's chosen people that the spirit of that Law which came by Moses was the love of God and Man; and at all times it is the evidence within of a just and good God Supreme, enforcing upon us, as our rule of action, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; and if there be any virtue, and if there be any praise, bidding us think of these things, as being profitable to man, and acceptable unto God. Conscience, therefore, is as much an evidence to us of the existence of the Moral Governor of the universe, intending us to be assimilated in some degree to his own goodness; as the manifestation of design, every where apparent in the natural world, is a proof to us of the being of an Almighty, All-wise, and All-powerful Creator.

The existence of God, then, is demonstrable by proofs external to Scripture; arising from evident marks of design, and mutual adaptation in the works of creation; from the continued preservation of those works; where a very slight deviation from



the established course, would involve every thing in one widely spread confusion and ruin. The testimony of conscience within supplies the same evidence of the severe Justice and Truth of the Moral Governor of the World, which is stamped upon the face of Creation, as regards his Wisdom and Goodness and Power. And still further it may be added, that the harmonious adaptation of all things created to a definite use and purpose, which gives evidence of Design, proves at the same time relative unity in the Design, and the absolute unity of the Designer. The physical laws whereby heavy bodies gravitate towards a common centre, and obey in a definite direction the impulse of motion, where there is no other disturbing force, are invariable. The astronomer's faith in the universality of these laws endows him as it were with an additional sense; and enables him to solve problems by inductive reasoning, as surely as if the physical demonstration lay before him. Analogy has first suggested the true course of investigation, and discovery has added but little to the instinctive forecast of the philosopher. Thus the presence of the telescopic planet Neptune was determined by calculations founded on astronomical data, when as yet no human eye had ever beheld it; and in due course of time it was discovered in its expected place. The theoretical calculations of one astronomer were verified by observation in other climes. So again, certain mineralogical analogies led Sir Isaac Newton to infer that the diamond

Unity of the  
Deity.

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Unity of the  
Deity.

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was combustible; when the galvanic battery supplied a more powerful agent, the reasoning based upon the unity of nature's laws was found to be correct; and with a sufficiently high temperature the hardest substance that we know being carbon in its purest form, consumes and wastes away like charcoal. In fact, every fresh advance that we make in physical science only adds strength to the proof that we possessed before, that the laws of nature are simple and harmonious, and in most perfect unity with themselves.

This relative unity of all the various operations and principles of nature as compared with the whole, involves the absolute unity of the wisdom whereby they were designed. The unity of the Deity, therefore, was another doctrine not wholly beyond the reach of man's natural reason. The supreme God, called by Aristotle and other philosophers *Noûs* or Mind, meant not merely Intelligence, but Designing and Providential Wisdom; regulating every thing by the law of *τὸ εὖ καὶ καλῶς*, the good and suitable; making good the final cause of every thing, and order the means of attaining that end. Plato again speaks of One Supreme Creator of all things, *ὁ γῆν, οὐρανὸν, καὶ θεοὺς, καὶ πάντα τὰ ἐν οὐρανῷ καὶ τὰ ἐν ἅδου, καὶ ὑπὸ γῆς ἅπαντα ἐργάζεται*, (*de Rep. x.*) and consistently with this in the *Timæus* he imagines the Supreme Creator to have addressed the subordinate divinities of heaven as his own creatures, *Θεοὶ θεῶν, ὧν ἐγὼ δημιουργὸς, πατήρ τε ἔργων ἃ δι' ἐμοῦ γενόμενα*. Sophocles also

in the fragment preserved by the heathen historian Hecataeus, and quoted as genuine by Clement of Alexandria, (*Strom.* v.) says pointedly ;

Εἰς ταῖς ἀληθείαισιν εἰς ἐστὶν Θεός,  
 ὅς οὐρανὸν τ' ἔτευξε καὶ γαίαν μακρὰν,  
 Ποιτοῦ χαρπὸν οἶδμα, κἀνεμῶν βίαν.

Hence it is justly observed by Cudworth that ‘ all along during that fierce contest which was betwixt Christianity and paganism, none of the professed champions for paganism and antagonists of Christianity, did ever assert any such thing as a multiplicity of understanding deities unmade (or creators), but, on the contrary, they all generally disclaimed it, professing to acknowledge one Supreme Self-existent Deity, the maker of the whole universe.’ <sup>Intell. Syst. iv. 15.</sup> Polytheism never did and never could satisfy the sages of the schools. It was no belief of theirs that the various works of Creation were designed and executed by a multiplicity of δαιμόνια<sup>1</sup>. They could perceive to a certain extent the unity of design that pervaded the whole ; even if they allowed that a multiplicity of divine agents had been engaged in working out the entire results of Creation, the question would have remained unaltered, the ultimate inquiry would still have recurred ; From whose Wisdom did the Design itself emanate ? Was it the simultaneous offspring of the Will and Intellect of all these deities ? If not, it was the

<sup>1</sup> These δαιμόνια of the popular creed are said very plainly by Aristotle to have been the invention of statecraft. Τὰ δὲ λοιπὰ μυθικῶς ἤδη προσίχθαι πρὸς τὴν πειθῶ τῶν πολλῶν καὶ τὴν εἰς τοὺς νόμους καὶ

τὸ συμφέρον χρῆσιν. But the rest (of these deities) were mythical additions, for the faith of the multitude, and for the maintenance of the laws, and for expediency.

Unity of the  
Deity.

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reflex of the mind of One self-existing Being, All-powerful and All-wise. Or did all these deities exist from Eternity? If so, they were either perfectly similar in their attributes and perfections as circle resembles circle, none being more or less perfect than other; which brings the mind back to the idea of unity; for there being no distinctive attribute pertaining to any, the notion of separate individuality is superfluous and absurd: or if each deity did possess his own distinctive attributes and properties, how could this be reconciled with the notion of that eternal perfection which has always been inseparable from the idea of God? for in whatever attributes each deity fell short, in the same respect he would be imperfect. This would appear to be the way in which the more enlightened heathen argued; and in the following words of Origen, the most philosophical of the Fathers, there is scarcely a sentiment that he might not have derived from Plato. ‘<sup>1</sup>How much more clear, how much more excellent than all these fictions, is it for a person to be convinced by things visible; and to worship in the harmonious order of the world, the Maker; the One Creator of the create unit, which harmonises with His own individual Being, and therefore cannot possibly have been the work of many Makers; neither is it possible that the whole heaven should be sustained by many Intelligences

<sup>1</sup> Πόσω οὖν ἐναργέστερον, καὶ πάντων τούτων τῶν ἀναπλασμάτων βελτίον, τὸ ἐκ τῶν ὁρωμένων πειθόμενον τοῖς κατὰ τὴν εὐταξίαν τοῦ κόσμου σεβεῖν τὸν δημιουργόν

αὐτοῦ· ἕνος ὄντος ἑνα, καὶ συμπνέοντος ὕλῃ ἑαυτοῦ, καὶ διὰ τοῦτο μὴ δυναμένου ὑπὸ πολλῶν δημιουργῶν γεγενῆσθαι· ὥς οὐδ’ ὑπὸ πολλῶν ψυχῶν συνεχέσθαι ὕλον τὸν οὐρα-

controuling it. For that one Intelligence which upholdeth the whole firmament from the East to the West is a sufficient cause of all, and it comprehendeth all those things, of which the universe is in need, and which are in no respect self-existent.' Again, if these deities did not exist from eternity, their origin in time would stamp them with inferiority. The real belief of antiquity is veiled beneath the myths of a poetic Theogony, in which the Deastri are all traced back to Chronos or Time; though a still earlier mythology makes 'Eros or Love the primary Deity, originating itself from Night and Chaos. At that early period the knowledge of the Unity of the Deity had not yet become extinct; but the Intellectual as a seductive spirit led men astray; 'they became vain in their imaginations,' and overlaid the truth with myths, which future generations were to accept as realities. And thus it was that Polytheism became the creed of the many.

Now since the Creeds of the Church were intended to subserve as the vehicle of instruction to the catechumens and converts from heathenism, they therefore commence with a profession of Faith in One God, the Father Almighty, Maker

νον κινουῦσαν' ἀρκεῖ γὰρ μία ἡ φερούση ὅλην τὴν ἀπλανῆ ἀπὸ ἀνατόλων ἐπὶ δυσμᾶς, καὶ ἐμπεριλαβούσα ἐνὸν πάντα, ὧν χρεῖαν ἔχει ὁ κόσμος, τὰ μὴ αὐτοτέλη. Orig. c. *Cels.*

<sup>1</sup> Aristot. *Met.* i. 4, 6; cf. Aristoph. *Aves*, 694. Of course a myth of this kind could only have been

a traditional echo of the words of Moses. It sounds as a protest of the human intellect from the very first, against the puerile fables that were invented to chain it down. At any rate the memory of this tradition would make it more easy for the cultivated heathen to listen to the Christian teaching, that 'God is love.'



Unity of the of Heaven and Earth. For although the Apostles',  
 Deity.  
 or Roman, Creed makes no mention of the Unity of  
 the Deity, yet every other Creed does; and the  
 variation observable in the Roman Creed, only  
 brings it into a greater degree of proximity to the  
 words of our Lord; at least Vigilius gives this  
 reason for the Roman form. 'For this profes-  
 sion of faith agrees more closely with the words of  
 John xiv. 1. our Lord Jesus Christ, saying, "You believe in  
 God, believe also in me".' For a similar reason also  
 it would appear from Ruffinus<sup>2</sup>, that the Creeds of  
 the East expressed faith in One God, and in one  
 Lord, in conformity with St Paul's words, 'To us  
 1 Cor. viii. 6. Eph. iv. 5. there is but one God the Father, of whom are all  
 things, and we in Him; and one Lord Jesus Christ,  
 by whom are all things, and we by Him.' Perhaps,  
 however, the true reason why the Eastern Creeds  
 opened with the expression of faith in the Unity of  
 the Deity, was from the pious care of the Church,  
 that every convert from heathenism should be in-  
 structed in that truth, which, so far as the more  
 enlightened heathens possessed it at all, was re-  
 served among the arcana of philosophy.

The idolatrous state of the tribes of the earth,  
 is at once a sufficient reason, why the Church, in  
 attacking the strong-holds of Satan, should have  
 made the unity of God the first word of her teach-  
 ing. With this smooth stone from the fountain of

<sup>1</sup> Magis enim cum Domini Jesu  
 Christi sententia hæc fidei professio  
 facit, dicentis, Creditis in Deum, et  
 in me credite. Vigil. c. *Eutyph.* iv.

<sup>2</sup> Unum scilicet Deum et unum  
 Dominum secundum auctoritatem  
 Pauli Apostoli profitentur. Ruffin.  
*de Symb.* 4. Vind. *Cath.* i. 557.

life, the giant abomination that defied the armies of the living God was levelled with the ground. Unity of the Deity.

As regards the Jews also, to whom the notion of a Trinity would be a fatal stumbling-block, the same expression of doctrine was requisite. The Unity of the Deity was the key-stone of their whole faith, the great Canon of the Jewish Creed. ‘Hear, O Israel, the Lord our God is one Lord,’ was a text embodied in the morning and evening devotion of every free and adult male of the children of Israel<sup>1</sup>. The Apostles, therefore, in addressing themselves to the Jewish conscience, prepared the way for preaching Christ, by asserting their claim to the national hope of Jews. ‘The God of Abraham, and of Isaac, the God of our fathers hath glorified his Son Jesus.’ ‘The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.’ ‘The God of this people Israel chose our fathers.’ ‘The God of our fathers hath chosen thee.’ ‘After the way which they call heresy, so worship I the God of my fathers; believing all things which are written in the law and the prophets.’ ‘I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come.’ As therefore in preaching Christ to a gentile audience, the Apo-

Acts iii. 13—22; v. 30; vii. 2; 37; xiii. 17; xxii. 14.

Acts xxiv. 14.

Acts xxvi. 6.

<sup>1</sup> So the Mishnah of the Babylonian Talmud opens with the inquiry, **מַאיִמְתִּי קוֹרֵן אֵת** **שְׁמַע בְּעֶרְבִית** When is the time for repeating the Shema (i. e.

Hear, O Israel: the Lord our God is one Lord) in the evening? and after the point is discussed with a full quotation of authorities and minute distinctions, the same question is asked with respect to the morning Shema.

Unity of the Deity. styles commenced by asserting the Unity of the Deity, and used rather arguments drawn from Natural Theology; so in the case of conveying the message of the Most High to their brethren according to the flesh, they demonstrated that their commission proceeded forth from the one unchanging Jehovah, the God of their fathers; a formulary of faith therefore based upon the Apostolical preaching, whether applicable to Jew or Gentile, would naturally commence with an expression of the doctrine of the Unity of the Deity, the Maker of Heaven and Earth.

Soon, however, other causes arose which added fresh reason for the jealous retention of this clause, Gnosticism which was wholly unknown when a form of faith was first defined, soon became widely diffused. 'This strange heresy began upon the first spreading of the gospel; as if the greatest light could not appear without a shadow.' The system was as polytheistic as polytheism itself. It was an attempt to account for the creation of all things, visible and invisible, upon principles borrowed from Oriental Magianism, with a mixture of later Platonic theories. It would have been well for the credit of the human intellect, as well as for the peace of the Church, if the great master Plato's words had been borne in mind; that it was 'a work indeed to attain a knowledge of the Maker and Father of the Universe; and when attained, it was impossible to declare him to all.' For the

<sup>1</sup> Τὸν μὲν οὖν ποιητὴν καὶ πατέρα τοῦδε τοῦ παντός εὐρεῖν τε ἔργον, καὶ εὐρόντα εἰς πάντας ἀδύνατον λέγειν. Plato, *Timæus*.

Gnostic theory was rash as it was foolish; it imagined a pleroma, or heavenly circle, peopled with spiritual beings termed Æons, developed by successive emanations from Silence, and forming an intermediate world of spirits between the Great Cause of all and man<sup>1</sup>.

So far Gnosticism had nothing to do with Christianity, even nominally. It was a combination of three different systems; borrowing from the later<sup>2</sup> Platonic theory the eternal subsistence of matter; from the Jews of Alexandria, the various Sephiroth, and orders of angels, which had been brought away from Babylon<sup>3</sup>; and from Oriental Magianism, the eternal co-existence of the two principles of Good and Evil; an error which afterwards became more widely developed in the west as Manicheism. It

<sup>1</sup> For a full account of this tedious tissue of folly the reader is referred to Bishop Kaye's account of Tertullian. Beausobre, *Histoire de Manichée*. Neander's *Gnosticismus*. Mosheim's *Eccl. Hist.* Burton's *Lectures*. King *On the Creed*, &c. All of whom draw their information from the ancient account of Irenæus, respecting these Gnostic λήρηματα.

<sup>2</sup> Whatever Plato himself taught, later Platonists, it is well known, did hold with every other section of philosophy that matter was eternal; and they endeavoured with all their might to twist the great master's words to the same perversion of the truth. Plutarch tells us this: 'The most of Plato's school, alarmed and perplexed, try every shift, and strain and pervert his meaning; thinking that they

ought to conceal as something monstrous and frightful, and utterly to deny, the generation and constitution of the world, and of its vital principle; as though they subsisted not eternally, nor had, according to him, an indefinite existence.' οἱ πλείστοι τῶν χρωμένων Πλάτωνι, φοβούμενοι, καὶ παραλνπούμενοι πάντα μηχανῶνται, καὶ παραβιάζονται καὶ στρέφουσι, ὥς τι δεινὸν καὶ ἄρρητον οἰόμενοι δεῖν περικαλύπτειν καὶ ἀρνεῖσθαι, τὴν τε τοῦ κόσμου, τὴν τε τῆς ψυχῆς αὐτοῦ γένεσιν καὶ σύστασιν, οὐκ ἐξ αἰδίου συνεστώτων, οὐδὲ τὸν ἄπειρον χρόνον οὕτως ἐχόντων. Plut. *de Psychol. Plat.*

<sup>3</sup> The Jerusalem Talmud (רש"ה השנה) says that the names of the angels and of the months of the year were imported from Babylon.

Unity of the  
Deity.

was in the Eclectic school of Alexandria that this system of scholastic Gnosticism took its rise. Afterwards Simon Magus introduced a semblance of Christian matter. The only use that he made of that instruction, which was conveyed to him in Baptism, being to fuse it down in the heretical crucible with various heterogeneous elements, and to make the monstrous system of gnostic misbelief still more monstrous, by the incorporation of names venerable among Christians, with the wild ravings of heresy<sup>1</sup>. He seems to have taught that Christ was a mere emanation from God, in the same sense that the other Æons were, his mission being to break the power of the evil principle, and to convey that knowledge of the Supreme *Βυθός*, which up to the present time had been shrouded in impenetrable darkness. From this prolific origin all the earlier heresies, which infested the Church, took their rise, and caused great trouble in the Church for more

<sup>1</sup> For this reason he is said by Irenæus to have been the source of all heresies, i. e. of all that were known when that father wrote, and which were all of a Gnostic cast. 'Simon autem Samaritanus ex quo universæ hæreses substiterunt, habet hujusmodi sectæ materiam.' Iren. i. 20. Again, 'omnes qui quoquo modo adulterant veritatem, et præconium Ecclesiæ lædunt, Simonis Samaritani magi discipuli et successores sunt.' Iren. i. 30.

Beausobre says of this wretched impostor, 'il ramassoit tout ce qu'il pouvoit trouver dans les Evangiles, de contradictions apparentes, afin de montrer que Jesus Christ n'a point été Prophete. Cet impie osoit

même blasphemer,' &c. It is difficult to say upon what principle the good and learned Beausobre could say of such a character, 'Je l'appellerois presque le Heros du Roman des Hérésies.' *Hist. de Manich.* i. iii. 2. Irenæus informs us of the nature of his blasphemies: 'Hic igitur a multis quasi Deus glorificatus est, et docuit semetipsum esse qui inter Judæos quidem quasi Filius apparuerit, in Samaria autem quasi Spiritus Sanctus adventaverit, esse autem se sublimissimam virtutem, hoc est eum qui sit super omnia Pater, et sustinere vocari se quodeunque eum vocant homines,' &c. Iren. i. 20. Vid. Tertull. *de Anima*, xxxiv.



than two centuries; each gnostic teacher in succession varying only a little from the original type; but retaining always the notion of two eternal principles, the one Good, the other Evil. By all alike, Evil was made to be inherent in matter; the principle of Good, therefore, had nothing to do with the Creation of the World. All alike again conspired in connecting the Holy Name and Divine Mission of Christ with their abominable ravings; and this fact alone brought them under the theological denomination of heretics. If, therefore, the Apostolical Church demanded in her earliest Creed an expression of Faith in one God, to meet the polytheism of the Gentile world on the one hand, and to satisfy the Jewish conscience on the other; this confession of faith in the Unity of the Deity, became more than ever an object of importance, when the Gnostic heresy brought in conflicting eternal principles; asserting that the world neither was, nor could be the work of the Good Principle, but that it came forth from the hands of the Deus Sæviator, the *Æon* Demiurge.

Such then were the reasons, why, from the very earliest date, the Church demanded from her converts an expression of belief in one God; it harmonized with the existing faith of the people of Israel; it involved the utter renunciation of heathen notions and practices; and it put a weapon into the hand of the weaker Christian, whereby the more prevalent forms of error could be pierced to the heart.

As regards the Roman Creed, it may be ob-

Unity of the  
Deity.

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served in passing, that the absence of this statement of doctrine is an evidence of its high antiquity; for in the second century the venerable martyr Ignatius, writing to different Churches in the East, warns them against Gnostic tenets, just then beginning to put forth their strength; while his epistle to the Roman Church contains no allusion of any kind to the subject; we are warranted, therefore, in supposing that they were unknown in Rome. In other words, this heresy imposed no necessity for a particular mention in her Creed of the Unity of the Deity. Afterwards Valentinus and Marcion resided for some little time at Rome; and to this fact we owe the work of Irenæus against the Heresies; but this was not before the middle of the second century. Now if the Roman Creed had been composed after this date, it could hardly fail to have made mention of the Unity of the Deity; the presence of these two influential heretics at Rome must necessarily have caused any later Creed of that Church to have been cast on the Eastern type; and her catechumens would have been carefully taught to believe in 'One God' the Father Almighty. But from the days of the Apostles down to that date the Roman Church appears to have been remarkably free from opinions, that caused so much confusion every where else<sup>1</sup>. We may consider therefore that the commencement of her Creed, as it now stands, affords internal evidence of the highest antiquity.

<sup>1</sup> In Ecclesia tamen urbis Romæ hoc non deprehenditur factum; quod propterea esse arbitror, quod

neque hæresis ulla illic sumpsit exordium. Ruff. *de Symb.* 111.

The Church then having first required a belief The Father. in God, which is common to all mankind, proceeds to declare His nature, as He has been pleased to reveal Himself to us in the Gospel of Christ. The Creed being no more than a development of the baptismal formula, the primary sense in which we affirm our belief in God the Father, is as Father of the Son eternally generated, the Word and Wisdom of God, the image of the Invisible, who is Col. i. 15.  
Rom. ix. 5. over all, God blessed for ever. This is the first and the most obvious sense in which we believe in God the Father; namely, that from all eternity God the Son was begotten by him, Perfect Son of Perfect Father, and from everlasting to everlasting is the Only Begotten, in whom the Father is well pleased. Deep indeed and wonderful is this doctrine of our Faith, upon which the soul much more willingly reposes itself in thought, than expresses itself in words. ‘These truths,’ says Hilary, ‘I would rather think respecting the Father, than utter; for it cannot escape my observation, that all utterance is weak for the enunciation of that which belongeth to Him... Perfect knowledge is so to know God as to be aware that, however capable of being known, He is ineffable. He is to be believed, He is to be understood, He is to be adored, and in the practice of these duties He is to be expressed.’

<sup>1</sup> Atque hæc senserim potius de Patre, quam dixerim; nam me non fugerit, quod ad ea quæ ejus sunt eloquenda, sermo omnis infirmus est... Perfecta scientia est, sic Deum

scire, ut licet non ignorabilem, tamen inenarrabilem scias. Credendus est, intelligendus est, adorandus est; et his officiis eloquendus. Hilary, *de Trin.* ii. *Vind. Cath.* i. 19.

The Father.

Gen. xxxv. 11;  
xlv. 26.  
1 Kings viii.  
19.  
2 Chron. vi. 9.  
Heb. vii. 10.

Now the idea of paternity, as conveyed to us by the material world, is clear and definite. The offspring is of the same substance with the sire. Our first mother Eve, having been taken as a rib from the side of Adam, was not more completely of his substance, than was Abel. The life that we now have, descends to us by the succession of the various generations, that have intervened between the first Adam and ourselves, of whose substance we are, as truly as was his first-born. The substance is the same, the individuality different. But we are separated from our forefathers by time, whereas there never was a time, when the Son was separate from the Father. ‘<sup>1</sup> When I say that the Father is the origin of the Son, intercalate no notion of time, neither place any thing mid-way between Him who begat, and Him who is begotten; and separate not the nature of the Coeternal and Coequal, by that which thou unsoundly introducest. For if time had precedence of the Son, the Father then was first the origin of time; and how can He (the Son) be Creator of time, who is its subject? Or how can he be Lord of All, who is forestalled and ruled by time?’ Nothing can be added to the force and clearness of ancient writers in expressing this truth. From them we may see, that the Son of

<sup>1</sup> ἀρχὴν δὲ ὅταν εἶπω, μὴ χρόνον παρενθῆς, μηδὲ μέσον τι τάξεως τοῦ γεγεννηκότος, καὶ τοῦ γεννημάτος· μηδὲ διέλθης τὴν φύσιν τῷ κακῶς παρεντεθέντι τοῖς συναϊδίοις καὶ συνημμένοις. εἰ γὰρ χρόνος Υἱοῦ πρεσβύτερος, ἐκείνου δηλαδὴ

πρῶτος ἂν ᾗ αἴτιος ὁ Πατήρ, καὶ πῶς ποιητὴς χρόνων ὁ ὑπὸ χρόνου; πῶς δὲ καὶ Κύριος πάντων, εἰ ὑπὸ χρόνου προσέληπταί τε, καὶ κυριεύεται. Greg. Naz. Or. xxix. 3. Vind. Cath. i. 9.

the Infinite, must be, of the substance of the Fa-<sup>The Father.</sup>ther, Infinite. The Son of the Omnipresent, must be, as the Father, Omnipresent; and no less Eternal than the Father's, must be the substance of the Only-begotten.

Hooker, in the very spirit of the ancient fathers, defines the three Persons in the Trinity; 'The substance of God, with this property, to be of none, doth make the Person of the Father; the very self-same substance in number, with this property, to be of the Father, maketh the Person of the Son; the same substance, having added to it the property of proceeding from the other two, maketh the Person of the Holy Ghost. So that in every Person there is implied both the substance of God, which is one, and also that property, which causeth the same Person really and truly to differ from the other two.' *Eccl. Pol.* v. 51.

'I am no other than that which the Father is, still remaining Son,' is the commentary of Chrysostom on Joh. x. 38, 'and He is no other than that which I am, still remaining Father.' Meaning, as Hooker, that the same Eternal Substance, and the same Perfect Unity which constitutes the Being of the Father, constitutes that of the Son. God the Father, God the Son, and God the Holy Ghost being coequally and indivisibly, Lord God Almighty. In order therefore that the Son should be of the Father, there must of necessity be an identity of nature; '2 it is necessary,' as Gregory

<sup>1</sup> οὐδὲν γὰρ ἄλλο ἢ ὅπερ ὁ Πατήρ μένων Υἱός· οὐδὲν ἄλλο ἐκείνος ἢ ὅπερ ἐγὼ μένων Πατήρ. Chrys.

in Joh. x. 38.

<sup>2</sup> δέον μήτε οὕτως εἶναι τινὰς φιλοπάτορας, ὥς καὶ τὸ εἶναι Πα-



The Father. of Nazianzum expresses it, 'that we should not think to exalt the dignity of the Father, by doing away with all that constitutes Him a Father; for of whom could He be the Father, if the Son were, in common with the creature, of an alien and heterogeneous nature? Neither should we think to exalt the dignity of the Son, by neglecting to maintain that he is Son; for of whom should he be Son, if he be not referrible to the Father as his origin?' St Augustine's reasoning also is clear and good, '<sup>1</sup>If the Son was not made, he is uncreate: but if he is uncreate, He is of the same substance with the Father. For all substance that is not God is create; and that which is uncreate is God. And if the Son is not of the same substance with the Father, then is His a created substance; if His is a created substance, then all things were not made by Him; but "by Him all things were made," wherefore he is of the same substance with the Father. And for the same reason, not only God, but very God.' In the same way Ruffinus reminds us: '<sup>2</sup>The term Father is the expression

τέρα περιαρεῖν· τίνας γὰρ ἂν καὶ εἴη Πατήρ, τοῦ Υἱοῦ τὴν φύσιν ἀποξενωμένου καὶ ἀπηλλοτριωμένου μετὰ τῆς κτίσεως; μήθ' οὕτω φιλοχρίστους, ὥς μήτε φυλάττειν τὸ εἶναι Υἱόν. τίνας γὰρ ἂν εἴη Υἱός, μὴ πρὸς αἴτιον ἀναφερόμενος τὸν Πατέρα. Greg. Naz. Or. xxxix. Vind. Cath. i. 8.

<sup>1</sup> Si factus non est, creatura non est; si autem creatura non est, ejusdem cum Patre substantiæ est. Omnisenim substantia quæ Deus non est, creatura est; et quæ creatura

non est, Deus est. Et si non est Filius ejusdem substantiæ, cujus Pater, ergo facta substantia est; si facta substantia est, non omnia per ipsum facta sunt; et omnia per ipsum facta sunt; unius igitur ejusdemque cum Patre substantiæ est. Et ideo non tantum Deus, sed et verus Deus. Aug. Trin. i. 11. Vind. Cath. i. 40.

<sup>2</sup> Pater arcani et ineffabilis sacramenti vocabulum est. Deum cum audis, substantiam intellige sine initio, sine fine, simplicem, sine ulla admixtione, invisibilem, incorpo-

of a secret and ineffable mystery. When you <sup>The Father.</sup> hear God mentioned, understand a Being without beginning, without end; One; without any admixture, invisible, immaterial, ineffable, inconceivable; in whom there is nothing additative, nothing create; for He is without origin, in whom all else originates. When you hear the Father mentioned, understand the Father of the Son; which Son is the image of the Being thus defined.' Again, '1 God is therefore truly Father, as it were Father of the Very Truth, not creating the Son from external matter, but begetting Him of that Substance which is Himself.' So also the eternal generation of the Son is excellently defined by Gregory, as being co-ordinate with the Substance of the Father. '2 Simultaneous with the ungenerated Existence of the Father is the generated Existence of the Son. So that the Being of the Father coincides with the generation of the Only-begotten.'

Now these words of the ancient fathers are not so much quoted as authority for the statements advanced, as supplying matter to the reader for deep consideration; that the student may learn to realize in some degree in thought, that which can never be expressed by word; how the Pater-

ream, ineffabilem, inæstimabilem, in quo nihil adjunctivum, nihil creatum sit. Sine auctore est enim ille, qui est omnino omnium auctor. Patrem cum audis, Filii intellige Patrem, qui Filius supradictæ sit imago substantiæ. Ruffin. *de Symb.* iv. *Vind. Cath.* i. 557.

1 Est ergo Deus Pater verus,

tamquam Veritatis Pater; non extrinsecus creatus, sed ex quo quod Ipse est Filium generans. Ruffin. *de Symb.* iv. *Vind. Cath.* i. 559.

2 ὁμοῦ τῷ τὸν Πατέρα εἶναι ἀγεννήτως, καὶ ὁ Υἱὸς ἦν γεννητῶς, ὥστε συντρέχει τὸ εἶναι τοῦ Πατρὸς τῷ γεγενῆσθαι τοῦ Μονογενοῦς. Greg. Naz. *Or.* xxix. 12.

The Father. nity and Filiation of the Father and Son involves in the strictest possible sense the Unity of the Deity. For the Son to be of the Substance of the Father is the very Substance of that, which is wholly One and Indivisible, Almighty, Allwise, and Allperfect; and the Holy Ghost to be of the Father and the Son, is the very Substance of that, which is One and Indivisible; and in this way Father, Son, and Holy Spirit are worshipped and glorified in the Church, one Lord over all, God blessed for ever.

Further, the Son being of the Father by generation, and the Holy Ghost being of the Father and the Son by procession; while the distinctive property of the Father is to be of none; it has arisen that the name of God is, in a definite and absolute manner, given to the Father, as being the hypostatical or personal origin of the Son and Holy Spirit. So the terms, Son of God, and Spirit of God, mean, not that there is any idea separate from God to be attached to either the Son or the Spirit; but that the Father so completely comprehends the notion of Son by generation, and of the Holy Spirit by procession, as to be in an absolute and principal sense, God. For if the Apostle speaks of the mystery of God, he defines it further as being specifically of the Father and of Christ. So to the Polytheism of the Gentiles, the Apostle

Col. ii. 2. 1 Cor. viii. 6. opposes the faith of 'One God the Father, of whom are all things and we in Him, and one Lord Jesus Christ by whom are all things and we by Him.' In a like manner to the Ephesian gentile converts

he speaks of 'one God and Father of all.' He re- The Father.  
 minds the Thessalonians how they had 'turned Eph. iv. 6.  
 from idols to serve the living and true God; and 1 Thess. i. 9, 10.  
 to wait for his Son from heaven, whom He raised  
 from the dead, even Jesus, which delivered us from  
 the wrath to come.' And generally without refer-  
 ence to any former habits of idolatry, the Apostle  
 invokes a blessing upon his charge 'from God our Eph. i. 3.  
 Father, and from the Lord Jesus Christ.' 'Grace 2 Cor. i. 2, 3.  
 be to you and peace from God our Father, and  
 from the Lord Jesus Christ.' 'Blessed be God, Col. i. 2, 3.  
 even the Father of our Lord Jesus Christ, the  
 Father of mercies, and the God of all comfort.'  
 In this the Apostle closely follows the words of our  
 Lord, 'This is life eternal that they might know  
 thee the only true God, and Jesus Christ whom  
 thou hast sent;' where it is manifest, from the  
 whole tenour of the Saviour's last prayer for his  
 disciples, that by the term God, the Father is  
 designated, as the Eternal Son is indicated by  
 being sent forth of the Father. In the same way,  
 wherever Christ is called the Word of God, and  
 the Son of God, the name of God is to be taken in  
 the special meaning of the Father; because 'He is Pearson.  
 no Son, but of the Father.' So completely one is  
 the Doctrine of the Trinity with that of the Unity  
 of the Godhead. Infinite in Perfection is the  
 Lord Jehovah; Supreme in Power and Glory; such  
 as the Father is, such is the Son, and such is the  
 Holy Ghost; in Glory equal, in Majesty coeternal.

For a similar reason, as the idea of Paternity

Subordina-  
tion of the  
Son.

Barrow.

involves that of priority, a correlatively subordinate idea attaches to the Son. 'The Father preceding relates to the Son following : 'The Father is greater than I.' But he is second to the Father, *θέσει οὐ σχέσει*, by position and not by constitution ; and those very words of the Saviour, which mark most distinctly the subordinate position of the Son, will be found, upon a careful analysis, to establish the most complete identity of will, and therefore the most perfect unity between the Father and the Son. For example, wherever it is said that the Father hath given certain attributes and perfections to the Son, we understand it is given in the way of generation, as the Father imparts his own nature, in all its bearings and all its specific qualities, and none other, to his Son. So our Lord says 'as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man.' 'I can of mine own self do nothing : as I hear, I judge: and my judgment is just ; because I seek not mine own will, but the will of the Father which hath sent me.' Here Chrysostom is invaluable as a commentator; <sup>1</sup>That you may understand that the term *give* is here equivalent to *beget*, learn by an illustration

John v. 26.

John v. 30.

<sup>1</sup> There is no writer whether of ancient or modern days who has given to these and similar passages in our Lord's discourses, so satisfactory an interpretation as Chrysostom. If the student will carefully master the commentary of this father on the following passages in

St John's Gospel, he will be in possession of a valuable key for the right interpretation of all similar portions of Holy Writ, e.g. Joh. v. 17—47; vii. 16—29; viii. 25—29, 58; x. 29—38; xi. 41, 42; xvi. xvii. *Καὶ ἵνα μάθῃς ὅτι τὸ, ἔδωκεν, ἵσον τῷ ἐγέννησεν ἔστιν, ἀκούσον ἐξ*



from another Scripture : "For as the Father hath life in himself, so hath he given to the Son to have life in himself." What is it then ? Did he first beget, and then bestow life ? For he that giveth, giveth to some being . . . Since therefore, he hath given life, means hath begotten Him as Life, so here, hath given judgment, signifies, hath begotten Him as Judge.' Again, unity of will is expressed plainly in the following texts. 'The Son can do nothing of himself, but what he seeth the Father do; for what things soever He doeth, these doeth the Son likewise;' and 'He that sent me is true; I speak to the world those things which I have heard of Him;' 'no man knoweth who the Son is but the Father; and who the Father is but the Son, and he to whom the Son will reveal Him.' That is to say, in other words, The will of God the Father, is no other than the will of God the Son, and I am come forth as the Eternal Son of the Father, to reveal that perfect will of God to the world. Again, 'When ye have lifted up the Son of Man, then shall ye know that I am He; and that I do nothing of myself, but as my Father hath sent me, I speak these things. And He that sent me is with me. The Father hath not left me alone, for I do always those things that please him.' i. e. The Godhead of Christ shall be

Subordina-  
tion of the  
Son.

John v. 19.

John viii. 26.

Matt. xi. 27.  
Luke x. 22.

John viii. 28,  
29.

ἐτέρου τοῦτο αὐτὸ δηλούμενον.  
"Ὡςπερ γὰρ ὁ Πατήρ ἔχει ζωὴν ἐν  
ἑαυτῷ, φησιν, οὕτως ἔδωκεν καὶ τῷ  
Υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ. Τί οὖν;  
πρότερον αὐτὸν ἐγέννησε, καὶ τότε  
ἔδωκε τὴν ζωὴν; ὁ γὰρ διδοὺς ὄντι  
τινὶ δίδωσιν. Οὐκοῦν ἦν τῆς ζωῆς  
χωρὶς γεννηθεῖς; ἀλλὰ τοῦτο οὐδ'

ἂν δαίμονες ὑποπτευσαίεν· μετὰ  
γὰρ τῆς ἀσεβείας πολὺ καὶ τὸ  
ἀνόητον ἔχει. "Ὡςπερ οὖν τὸ, ἔδωκε  
ζωὴν, ἐγέννησεν αὐτὸν ζωὴν ἐστίν·  
οὕτω καὶ τὸ, ἔδωκε κρίσιν, κριτὴν  
αὐτὸν ἐστὶν ἐγέννησεν. Chrysost.  
in Joh. v. 22.

Subordina-  
tion of the  
Son.

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fully proved by the events about to follow upon the crucifixion; the Son's identity with the Father in glory and power, shall then become a matter of undoubting belief to His Church; and the will of Christ and the will of God shall be shewn to be for ever and inseparably the same; so that it is an impossibility that the words of Christ should enounce any other than the will of God, which is absolutely and essentially his own will. But the Gospel of St John abounds with expressions, indicative on the one hand of equality of nature, and on the other of subordination in person of the Son to the Father; and the attentive reader cannot fail to be struck frequently by the contrast presented by these relations. A continual rise and fall of the subject may be observed; a divine rhythm, in which an assertion of the Godhead of Christ, alternates with terms expressive of the relatively subordinate position of the Son; and the context is marvelously interwoven with truths, that were intended to become objects of full and deep perception when

John viii. 23. 'the Son of Man was lifted up, and had suffered and risen from the dead.' The page of Scripture is rich with precious truth, and is not far from the surface, for those who search for it. Chrysostom has not failed to observe this peculiar character of St John's Gospel. On the words John v. 23. 'that all men may honour the Son as they honour the Father' he observes; 'For what purpose then

<sup>1</sup> τίνος οὖν ἕνεκεν οὕτω φθέγγε-  
ται, φησιν; ὥστε εὐπαράδεκτον  
εἶναι τὸν λόγον, καὶ τοῖς ὑψηλοῖς  
προσοδοποῖσθαι ῥήμασι. Διὰ τοῦτο

ἀναμίγνυσσι ταῦτα ἐκείνοις, καὶ ἐκεῖ-  
να τοῦτοις· καὶ ὅρα πῶς· καλὸν γάρ  
ἐξ ἀρχῆς ταῦτα ἰδεῖν. Ὁ Πατήρ  
μου ἐργάζεται, φησι, καὶ γὰρ ἐργά-

is this assertion made? That his words may be more readily received; and to prepare the way beforehand for loftier teaching. For this reason he intermingles things lowly and high. And see in what manner, for it is well to trace this back from the beginning. "My Father," he says, "worketh and I work;" shewing in these words, equality of nature and power. But they sought to slay him. What then follows? to the ear indeed he lowers the sense, but virtually it is the same, saying, "The Son can do nothing of Himself." Then again he raises his discourse to loftier matter: "For what things soever he doeth, these also doeth the Son likewise." Then again, in a lower strain, "For the Father loveth the Son, and sheweth Him all things that himself doeth; and He will shew Him greater things than these." Then once more in sublime discourse, "for as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." Afterwards, he mingles thoughts humble and high; "For the Father judgeth no man, but hath given all judgment to the Son." Then once more the subject rises, "That all may honour

Subordina-  
tion of the  
Son.

ῥομαι· δεικνύς ἐκ τούτων τὸ ἴσον καὶ τὸ ὁμότιμον· ἀλλ' ἠθέλησαν αὐτὸν ἀποκτεῖναι· τί οὖν ποιεῖ λοιπόν; τῇ λέξει μὲν καθυφίησι τὰ νοήματα, καὶ τὰ αὐτὰ τίθησιν, οὕτω λέγων· οὐ δύναται ὁ Υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν. Εἴτα πάλιν ἐπὶ τὰ ὑψηλὰ ἀνάγει τὸν λόγον· ἃ γὰρ αὐν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ Υἱὸς ὁμοίως ποιεῖ, λέγων εἴτα πάλιν ἐπὶ τὸ ταπεινότερον· ὃ γὰρ Πατὴρ ἀγαπᾷ τὸν Υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μερίζονα

τούτων δείξει αὐτῷ. Εἴτα πάλιν ἐπὶ τὸ ὑψηλότερον· ὥσπερ γὰρ ὁ Πατὴρ ἐγείρει τοὺς νεκροὺς, καὶ ζωοποιεῖ· οὕτω καὶ ὁ Υἱὸς οὓς θέλει ζωοποιεῖ· καὶ μετὰ τοῦτο πάλιν τὸ ταπεινὸν ὁμοῦ καὶ ὑψηλόν· οὐδὲ γὰρ ὁ Πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ Υἱῷ. Εἴτα πάλιν ἐπὶ τὸ ὑψηλότερον, ἵνα πάντες τιμῶσι τὸν Υἱόν καθὼς τιμῶσι τὸν Πατέρα. εἶδες πῶς τὸν λόγον ποικίλλει. κ. τ. λ. Chrys. *in loc.*

Subordina-  
tion of the  
Son.

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the Son, as they honour the Father." You see how he varies his discourse, interweaving it with names and terms, now lofty and now humble; so as to render it acceptable to the men, who then listened to it, and not prejudicial to their successors.' From the foregoing observations it will be perceived how unsatisfactory were the illustrations exhibited by Tertullian and some of the other earlier fathers, in comparing the generation of the Son from the Father, with such material derivations as the tree from its root, the stream from its source, the ray from the sun, the reasonable word from the thought, &c. In fact these are no illustrations whatever of the subject. They are mere comparisons of things wholly incapable of being compared together, the material with the spiritual, the finite with the Infinite; for in every case they involve either local or temporal separation between the origin and its derivative substance.

Our Father.

But beside the primary sense in which we confess Faith in God the Father of our Lord Jesus Christ, there are other secondary meanings with relation to ourselves in which God is truly our Father; and as such for ever claims our love and veneration. He is our Father, for to Him alone we owe our Being. He is our Father, as preserving with proper sustenance, and suitable comforts, the life that we derive from Him. He is our Father, as placing the spirit under wholesome discipline for Heaven. He is our Father, so far as we are his children by works of love and mercy and goodness. He is our Father too, in a much more close and

intimate relation, as having admitted us to the Our Father. adoption of sons through regenerating Grace; and he shall be the Father of all, who 'shall be accounted worthy of that world, and the resurrection from the dead,' when at the second coming of Christ, 'He shall bring many sons to glory.' That God is our Father in every one of these respects we have the sure warrant of Scripture.

In the first place then, God is our Father, as the Author of our being. Moses refers the whole work of Creation to God in the way of generation, אֱלֹהִים תִּלְדוּת 'these are the generations,' or God's issue, of Heaven and Earth; where the same Hebrew word is used, which serves to particularise the immediate sons of Noah's family, 'these are the generations of Noah,' viz. the three sons that he begat, Shem, Ham, and Japheth. And if Scripture speaks in this way of inanimate objects, much more frequently do we find the same terms used with reference to beings endued with life and reason, and a faculty for appreciating the marvellous operations of God's hands. So with regard to those ministering spirits that stand about God's throne, the Creator Gen. ii. 4. Eph. iii. 15. is said to be their Father, and they are called his Gen. vi. 9. sons; 'There was a day when the Sons of God came to present themselves before the Lord, and Satan came also among them.' From them the first glad hymn of conscious existence proceeded on the morning of creation, 'When the morning stars Job xxxviii. 7. sang together, and all the Sons of God shouted for joy.' So also St Luke dignifies Adam by the title Luke iii. 38. of the Son of God.



Our Father. Again, God is our Father, as preserving the life that we have from him; 'A Father of the fatherless, and a judge of the widow is God in his holy habitation.' 'Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them.' 'Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? for your heavenly Father knoweth that you have need of all these things.' Sufficient it is for us to know, that, when we pray to the Father for our daily bread, he hears our prayer, and will grant whatever is good for us; for, to use the words of the great master of our modern philosophy, 'Notwithstanding God hath rested and ceased from creating since the first sabbath, yet nevertheless, he doth accomplish and fulfil his divine will in all things, great and small, singular and general, as fully and exactly by Providence, as he could by miracle and new creation, though his working be not immediate and direct, but by compass; not violating nature, which is his own law upon the creature.' In the opinion of Augustine, the yearly increase of the earth is to the full as wonderful, as the miraculous supply of wine to the marriage-feast at Cana; 'The same Being caused the wine in the feast, who creates it annually in the vineyard; for as that, which the servants poured into the water-pots, by the operation of the Lord was turned

<sup>1</sup> Lord Bacon's Confession of faith, iv. 414. ed. 1730.

<sup>2</sup> Ipse fecit vinum in nuptiis qui omni anno hoc facit in vitibus.

Sicut enim quod miserunt ministri in hydrias in vinum conversum est opere Domini; sic et quod nubes fundunt, in vinum convertitur opere

into wine; so also that, which the clouds shed, is Our Father.  
 turned into wine by the operation of the same Lord; but this excites no marvel, because it takes place every year. By constant repetition it has ceased to be wonderful.' If therefore God is the Father of his creatures by virtue of creation, he is also their Father on account of that, which is a no less display of power and Almighty care, the maintenance of that, which we call the course of nature.

God is also our Father, as chastening and correcting us by wholesome discipline; 'Thou shalt Deut. viii. 5.  
 consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee.' 'Furthermore, we have had fathers of our flesh Heb. xii. 9, 10.  
 which corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure, but he for our profit, that we might be made partakers of his holiness.' 'My son, despise not thou the chastening of the Lord, neither be weary of his correction; for whom the Lord loveth he chasteneth, even as a father the son in whom he delighteth.' If God spared not his only-begotten Son, in whom he is well pleased, the sharp affliction of a life of rebuke, and a death of agony; we too must be content, if need be, to bear our far lighter cross, and bless the hand that smites the body, that he may save the soul. We are certain that our light 2 Cor. iv. 17.  
 affliction which is for a moment, in the fatherly

eiusdem Domini. Illud autem non  
 miramur, quia omni anno fit. As-

siduitate amisit admirabilitatem.  
 Augustin. *Tract. viii. in Joh.*

Our Father. Providence of God, is intended to work out for us a far more exceeding and eternal weight of glory. The very fact that we are called to suffer, is the proof to us, that God is dealing with us as sons; and if patience have her perfect work, we have the assurance that we are heirs as well as sons; heirs of God, and joint-heirs with Christ; 'if so be that we suffer with him, that we may be also glorified together.' 'It became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.' It becomes us also, as good soldiers of Jesus Christ, to suffer hardness.

Heb. xii. 7. 'Fear none of those things that thou shalt suffer; Rom. viii. 17. ... be thou faithful unto death, and I will give thee Heb. ii. 10. the crown of life.' 'It is a faithful saying, For if 2 Tim. ii. 3. we be dead with him, we shall also live with him; Rev. ii. 10. if we suffer, we shall also reign with him; if we deny him, he will also deny us; if we believe not, yet he abideth faithful; he cannot deny himself.'

2 Tim. ii. 11-13.

Again, he is our Father, so far as we are children of his, and the spirit of adoption is shewn forth in us, by works of love and mercy, and goodness of disposition; for all such marks of grace are engendered in the soul by the Spirit of God. They declare not only what manner of spirit we are of; but they are the clear marks that we are children of God by adoption and grace. They are the outward and visible signs that Christ reigns already within the heart, and that even in the waste howling wilderness of the world the Kingdom of God the Father, is to a certain extent established. 'Be Eph. v. 1.

ye followers therefore of God as dear children, and Our Father.  
 walk in love, as Christ also hath loved us.' 'Be 1 Pet. i. 14.  
 sober and hope to the end, for the grace that is to  
 be brought unto you, at the revelation of Jesus  
 Christ, as obedient children.' 'I say unto you, Love Matt. v. 44.  
 your enemies, bless them that curse you, do good Luke vi. 35.  
 to them that hate you, and pray for them which John i. 12.  
 despitefully use and persecute you; that ye may  
 be the children of your Father which is in heaven.'  
 'Do all things without murmurings and disputings, Phil. ii. 14, 15.  
 that ye may be blameless and harmless, the sons of  
 God, without rebuke, in the midst of a crooked  
 and perverse nation, among whom ye shine as lights  
 in the world.' 'Behold then what manner of love 1 John iii.  
 the Father hath bestowed upon us, that we should 1-3.  
 be called the sons of God; therefore the world  
 knoweth us not, because it knew him not. Beloved,  
 now are we the sons of God, and it doth not yet  
 appear what we shall be; but we know that when  
 He shall appear, we shall be like him; for we shall  
 see him as he is. And every man that hath this  
 hope in him purifieth himself, even as he is pure.'

And this work of Regeneration, which is commenced in the soul on earth, is the earnest of its perfect and fullest development in Heaven; the soul's earthly, and the spirit's heavenly life, are only two phases of the self-same state of existence; the same in kind, though far different in degree; as the infant's vital principle is identical with that of the full grown man. Only now we are subject to sin and change, and at the best encompassed with much infirmity; but at that day, such as we then

Our Father. are, we shall be finally and for ever; 'They which shall be accounted worthy to obtain that world and the resurrection from the dead . . . . . die no more; for they are equal unto the angels; and are the children of God, being the children of the Resurrection.' That kingdom of glory, therefore, being the final cause of our creation, and of our new birth in the Spirit, is called by our Saviour the Regeneration; 'Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel.' Such are the scriptural proofs, that God is our Father in the several senses enumerated.

Almighty. The Greek word of which the term Almighty is the equivalent, is Παντοκράτωρ. It had become familiar to the Jews of the dispersion, as being used in the Greek version of the Old Testament, where it represents the force of two Hebrew terms, expressive of the Might and Majesty of Jehovah; <sup>1</sup> יְהוָה אֱלֹהֵי צְבָאוֹת and אֵל שֶׁדַּי, the Mighty God,

<sup>1</sup> The root שֶׁדַּךְ gives no clue to this meaning from the Hebrew text of Scripture, but in the cog-

nate Arabic dialect شَدِيد signifies Powerful, Mighty, &c. Very possibly the Hebrew as a living language contained formations from the root شَدَد denoting might, and power; but there is no other trace of this meaning in the written Word.

Aben Ezra correctly explains it by the more usual word תִּקְוִיָּה Gen. xvii. 1. This interpretation of the word is more analogical than another given by R. Salomon Iarchi, and generally followed by Rabbinical writers. He considers it (Gen. xvii. 1) as an anomalous compound, יְיָ . . . כִּי, 'that which is sufficient,' conveying the idea of the self-dependent, self-existing power of the



and the Lord God of Hosts. The idea intended to be conveyed by the term is most naturally rendered by Hesychius, as ὁ Θεὸς πάντων κρατῶν, The Ruler and Disposer of events; and the word, so rendered, represents all the chief attributes of the Deity. For as the creation of all things visible and invisible, tells forth the Majesty and eternal Power and Godhead of the Creator; so the continual superintendence and controul of every creature of his hand, at all times and in all places; the disposition of their several faculties and instincts; the long unbroken vigilance exercised from gener-

Almighty.

Deity. Barrow adopts the explanation, 'He is El-Shaddai the God all-sufficient,' II. 392. Of course, if we are to follow the usual analogies of the Hebrew language, the notion of such a compound is untenable. It was indicated however so long ago as by the Greek translator of the book of Ruth i. 20; Symmachus, Job xxii. 3; and Aquila, Ezek. i. 24; all of whom render the term by *ἰκανός*. If we ignore the Arabic derivation of the term, and find difficulty in treating it as a compound, we must fall back upon the explanation of older etymologists, who refer the sense to 'שָׂדֵד' *vas-tavit*, perdidit; from whence 'שָׂדֵד' the destroyer; and because utter destruction requireth power equivalent to production, the Omnipotent. This etymology seemeth to be confirmed by the prophet, Isai. xiii. 6. "Howl ye, for the day of the Lord is at hand;" כִּשְׂדֵד מִשְׂדֵד 'it shall come as destruction from the Almighty' (Destroyer).'

By Pearson. But in the words of the prophet we can only trace that alliterative play of sound, which is so common in Hebrew poetry, even where the roots though similar to the ear, are of distinct origin. Here however the root is identically the same in both words. But 'destruction' instead of being the primary meaning of the root, is secondary to the sense of might and energy indicated by the Arabic. The words therefore need not be limited to the one idea of destruction, but they should be considered as involving both the primary and the derivative ideas contained in the root שָׂדֵד, namely, might and destruction. At any rate, if the idea of 'Destroyer' squares well with שָׂדֵד in this verse from Isaiah, it is entirely neutralized by the words of Job, which have a diametrically opposite signification, Job xxxiii. 4. 'The Spirit of God hath made me, וְנִשְׁמַתִּי; and the breath of the Almighty hath given me life.'

Almighty. ation to generation over all His works; a vigilance which no minuteness can escape, no ingratitude weary, no wickedness overcome, proclaim the merciful loving kindness of Him who ruleth over all.

2 Cor. vi. 13.  
Rev. i. 8; iv.  
8; xi. 17;  
xv. 3; xvi. 7,  
14; xix. 6, 15;  
xxi. 22.

The term was adopted in the primitive Creeds, because it was already well known to all who were conversant with the Word of Life; that is, for the same reason which caused it to be used by the sacred writers of the New Testament. And since the word *κρατεῖν* involves the idea of comprehensiveness, as well as of rule and government, no compound term in the Greek language could have been better chosen than *Παντοκράτωρ*, to mark at once the Supreme Power and Wisdom of the Deity; upholding all things, and circumscribed by neither time nor space. ‘<sup>1</sup>When we hear the term *Παντοκράτωρ*,’ says Gregory of Nyssa, ‘we understand that God sustains all things in existence. Cyril of Jerusalem gives a similar interpretation; ‘<sup>2</sup>He is not circumscribed in any one place, neither is he less than the heaven; but the heavens are the work of his fingers, and the whole earth is grasped in his hand, he is in all things and external to all things.’ And Theophilus, Bishop of Antioch, gives a still more definite explanation of the term; ‘<sup>3</sup>He is *Παντοκράτωρ*, because He contains and embraces all things; for the heights of the heaven,

<sup>1</sup> Ὅταν τῆς Παντοκράτωρ φωνῆς ἀκούομεν τοῦτο νοοῦμεν, τὸ πάντα τὸν Θεὸν ἐν τῷ εἶναι συνέχειν. Greg. Nyss. *Or.* ii. c. *Eunom.*

<sup>2</sup> Οὐ περιγέγραπται ἐν τίνι τόπῳ, οὐδὲ ἐστὶ μικρότερος οὐρανοῦ, ἀλλ’ ἐργα τῶν δακτύλων αὐτοῦ

εἰσὶν οἱ οὐρανοὶ, καὶ ἡ γῆ πᾶσα ἐν τῇ δρακῇ αὐτοῦ κατέχεται· οὗτος ἐν πᾶσιν ἐστὶ, καὶ πάντων ἐκτός. Cyr. Jerus. *Catech.* iv.

<sup>3</sup> Παντοκράτωρ δὲ ὅτι αὐτὸς τὰ πάντα κρατεῖ, καὶ ἐμπεριέχει· τὰ γὰρ ὑψη τῶν οὐρανῶν, καὶ τὰ βάθη

and the depths of the ocean, and the extremities Attributes. of the world are in his hand, and there is no local home of his rest.'

Now in assigning attributes to God, we must remember, that we can only know Him, as He has been pleased to reveal Himself to us, either in the outward creation, or in the Word of Life. Whatever we learn of Him from either of these sources, is fitly expressed by the Greek Παντοκράτωρ, and by the English 'Almighty.' For beside the idea of Might, the notion is involved of Supreme Wisdom whereby the worlds were created; and in the creation we have abundant proof of his mercy and goodness. In His moral government of the world, even in the most afflictive dispensations of his will, we can so frequently trace behind the cloud, the mild beams of Mercy, as most fully to justify the belief, that the good of his creatures is the final cause of every dispensation. 'He Job v. 18. maketh sore, and bindeth up; he woundeth, and his hands make whole.' No better word, therefore, could have been chosen to convey a compendious idea of the Eternal Attributes of Power, Wisdom, and Goodness, than the word Παντοκράτωρ.

In the same way when the Almighty announced himself to Moses by the name of Mystery, 'I AM THAT I AM;' it was a term which conveyed the notion of all the perfect attributes of God<sup>1</sup>. It shews

τῶν ἀβύσσων, καὶ τὰ πέρατα τῆς οἰκουμένης ἐν τῇ χειρὶ αὐτοῦ ἐστίν, καὶ οὐκ ἐστὶ τόπος τῆς καταπαύσεως αὐτοῦ. Theophil. *ad Autolyce*. I. 4.

<sup>1</sup> The very name of the Deity whereby He revealed Himself to the children of Israel, would seem to have become known among the nations by tradition, and in fact

Attributes. that He is self-existent, and therefore One; that He is unchangeable, and therefore Infinite and Eternal; that he is self-consistent, and therefore Just and True; that His Will is absolute, and consequently that He is Almighty; that He is what He has ever been to His creatures, full of tender compassion and loving-kindness. Further, it is by the combination of His Goodness and Truth, that we learn that He is Infinite and Perfect in Wisdom. By whatever Attribute therefore the mind realizes to itself the idea of God; whether we speak of His Almighty Power, or Perfect Truth, or Severe Justice, or Infinite Wisdom; in each case our thoughts are carried back to that name of Mystery, tempered as it is by the certainty of the most unbounded Mercy and Goodness. <sup>1</sup>It is evident also

adopted by them; for Plutarch has recorded the inscription upon the Saitic temple, as 'I am all that was, and is, and is to be, and my veil no man hath drawn aside.' *ἐγώ εἰμι πάν τὸ γεγονός, καὶ ὄν, καὶ ἐσόμενον, καὶ τὸν ἐμὸν πέπλον οὐδεὶς πῶ θνητός ἀπεκάλυψεν.* Plut. *de Is. et Osir.*

<sup>1</sup> The name Jehovah has a necessary and true logical connexion with I AM. יְהוָה with אֲדֹנָיָה. And if we may believe Rabbinical authority, the idea of goodness and love, מִדַּת רַחֲמִים were chiefly attached to יְהוָה, while the justice and truth of God, מִדַּת הַדִּין were expressed by אֱלֹהִים. So in the cabalistic book Zohar, on the section of Leviticus אחרי מות, the son of R. Simeon says

to him, 'Behold we learn that the word Elohim in every place indicates judgment, and the combination of Jod, He, Vau, and He (Jehovah) in some places is read Elohim, e.g. Adonai יְהוָה Elohim. Wherefore is it read Elohim where-as Jehovah every where signifies compassion ..... His father said to him; Come, see; it is for this reason. Jehovah every where means compassion, but at the time when sinners turn mercy into judgment, then it is written Jehovah, but read

הָא תַּנִּינָן אֱלֹהִים  
בְּכָל אֲתֵר דִּינָה הוּא יוֹד  
הָא וְאִוּ הָא דְּאִית אֲתֵר  
דְּאִקְרִי אֱלֹהִים בְּגוֹן אֲדֹנֵי  
יְהוָה אֲמַאי אִקְרִי אֱלֹהִים

that the mutual harmony of the Divine Attrib- Will.  
 utes completely excludes the possibility of any  
 inconsistency; 'Let God be true, and every man Rom. iii. 4.  
 a liar.' 'With God all things are possible,' save that  
 He cannot contradict Himself, 'Deus potest omnia  
 quæ contradictionem non implicant,' says the Mas-  
 ter of the Sentences; 'Omnipotentia excludit de- Aquín. i. Qu.  
25. 3, 4.  
 fectus omnes qui sunt impotentia;,' 'He abideth 2 Tim. ii. 13.  
 faithful, He cannot deny Himself.

But independently of that direct revelation of  
 Himself which God made to Moses, the whole  
 creation is manifestly the outward expression of  
 God's Will and Power and also of His Goodness  
 and Mercy. It required only the expression of the  
 Creator's will, to cause the embodying of that ex-  
 pression in the fact of the creature's existence.  
 'By the word of the Lord the heavens were made, Psal. xxxiii. 6.  
 and all the host of them by the breath of his  
 mouth.' 'Fear ye not me? saith the Lord: will ye Jer. v. 22.  
 not tremble at my presence, which have placed  
 the sand for the bound of the sea by a perpetual  
 decree, that it cannot pass it?' 'Let all the earth fear Psal. xxxiii.  
8, 9.  
 the Lord: let all the inhabitants of the world stand  
 in awe of Him; for he spake, and it was done; he  
 commanded, and it stood fast.'

It was not only in the case of light, that the  
 mere word of God expressed the simultaneous act

רַחֲמֵי וּבְשַׁעֲתָא דְּמַחְפְּכִי וְהָאֵי רַחֲמֵי אֲנִין בְּכֹל אֶתֶר  
 הַיְבֵיָא רַחֲמֵי לְדָנָה כְּדִין ..... אֲמַר לִיה פֶּא חַוִּי  
 פְּתִיב יְהוָה וְקִרְיִן אֱלֹהִים הָכִי הוּא יְהוָה בְּכֹל אֶתֶר



Will. of creation, so that the command and the presence of the creature were coincident; וַיִּהְיֶה אֵרֶץ וַיִּהְיֶה  
 The idea is expressed in the Hebrew with a simplicity that is not to be translated<sup>1</sup>, representing the complete oneness of the expression of God's Will with the existence of the creature that he willed; and the same is observable throughout the various acts of creation. 'He spake but the word, Let the earth be made, and it was made. Let the heaven be made, and it was created.' 2 Esdr. xvi. 55. 'It was so' is the response to each successive utterance of God's creative Will; and can only be compared to that similar manifestation of power, when God manifest in the flesh said, 'I will, be thou clean.' God had only to will, and his will became deed. 'γενηθήτω φῶς, καὶ τὸ πρόσταγμα ἔργον ἦν.' 'Ψιλῶ τῷ βούλεσθαι δημιουργεῖ, καὶ τῷ μόνον ἐθελῆσαι αὐτόν, ἔπειτα τὸ γεγενῆσθαι.'

Basil, quoted  
 by Bp Pearson.  
 Clem. Al.  
 Ibid.

And if it be permitted to say that any thing was causative of the Divine Will, it was the Infinite Goodness of God<sup>2</sup>. But when we speak of God's goodness, we must not imagine to ourselves a mere moral quality. But God is Goodness itself, and

<sup>1</sup> In the cognate Arabic dialect of course it was easily copied by Mahomet's قال كن فيكون

<sup>2</sup> This was too manifest to escape the notice of heathen writers. Thus e.g. in the *Timæus* of Plato, we find the following confession of the philosopher's faith in God's goodness.

Λέγωμεν δὲ δι' ἣν αἰτίαν γένησιν

καὶ τὸ πᾶν τόδε ὁ ξυνιστάς ξυνέστηκεν' ἀγαθὸς ἦν ἀγαθῷ δ' οὐδεὶς περὶ οὐδενὸς οὐδέποτε ἐγγίγνεται φθόνος. τοῦτον δ' ἐκτός ὦν, πάντα ὅτι μάλιστα ἐβουλήθη γενέσθαι παραπλήσια αὐτῷ· ταύτην δὲ γενέσεως κόσμον μάλιστ' αὐτὶς ἀρχὴν κυριωτάτην παρ' ἀνδρῶν φρονίμων ἀποδεχόμενος, ὀρθότατα ἐπιδέχοιτο αὖν. Plato, *Tim.*

whatever were, or are, or ever shall be the ob- Goodness.  
 jects upon which God acts as Perfect Goodness,  
 they were from all eternity known, and there-  
 fore for ever present to the Divine Mind, as the  
 recipients of his Love and Compassion. ‘Known Acts xv. 18.  
 unto God are all his works from the beginning of  
 the world.’ Neither Divine Goodness, nor Infinite  
 Power, nor Perfect Wisdom, required the creation  
 of the world for its subjective existence, as some of  
 the ancient philosophers would seem to have ima-  
 gined. He to whom the thoughts and actions  
 of all future generations of men are as fully open  
 as our own, was as perfectly impressed with the  
 love of His creatures from everlasting, as He is at  
 present. No single attribute could ever be inactive  
 in Him, whose existence is at once the past, the  
 present, and the future. He alone is self-existent  
 goodness; ‘There is none good save one, that is Luke xviii.  
 19.  
 God;’ and He is eternally so.

The continual maintenance in health and well-  
 being of so many millions of creatures, animate  
 and inanimate; the orderly progression of the hea-  
 vens; the control of man’s wayward passions and  
 rebellious spirit; and the other numberless in-  
 stances of God’s providential care, involve, fully  
 as much as the creation, the necessity for an  
 Almighty governor of the world. It was for this  
 reason that the name whereby God spake to His  
 people by the prophets, was the equivalent of  
 Almighty יְהוָה אֱלֹהֵינוּ, ‘Lord God of Hosts;’  
 for this term peculiarly designates the Creator of  
 that varied host of beings and intelligences that

- Lord of Hosts. people heaven and earth, and constitute the universe. 'Thus the heaven and the earth were finished, וְכֹל צְבָאוֹת and all the host of them.' 'By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.'
- Gen. ii. 1.  
Psal. xxxiii. 6. 'Thou, even thou, art the Lord alone, thou hast made the heaven, the heaven of heaven, with all their host, the earth and all things that are therein, the sea and all that is therein, and thou preservest them all; and the host of heaven worship thee.' 'I have made the earth and created man upon it, I, even my hands have stretched out the heavens, and all their host have I commanded.' The maintenance, therefore, of all this multitudinous life and intelligence in the sphere of usefulness and duty, proclaims the might of the Lord God of Hosts, 'upholding all things by the word of his power.' 'Behold, he that keepeth Israel shall neither slumber nor sleep.'
- Neh. ix. 6. Further, the Lord God of Hosts being 'the blessed and only Potentate, the King of kings, and Lord of lords,' appoints whom he pleaseth to be his vicegerents upon earth. He is the fount and source of all honour and power. 'Thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.' 'By me kings reign, and princes decree justice; by me princes rule, and nobles, even all the judges of the earth.' 'The most High ruleth in the kingdoms
- Ishl. xlv. 12.
- Heb. i. 3.
- Psal. cxxi. 4.
- 1 Tim. vi. 15.
- 1 Chron. xxix. 11, 12.
- Prov. viii. 15, 16.
- Dan. iv. 25.

of men, and giveth it to whomsoever he will.' Lord of Hosts.  
 'God is the judge, he putteth down one and setteth up another.' *Καθιστὰ βασιλεῖς καὶ μεθιστὰ,* Psal. lxxv. 7. Dan. ii. 21.  
 he removeth kings and setteth up kings.' 'In very deed for this cause have I raised thee up, for to shew in thee my power.' 'There is no power but of God, the powers that be are ordained of God.' Exod. ix. 16. Rom. xiii. 1.  
 For His own inscrutable purposes, indeed, the Governor of the universe sometimes permits a lawless ambition to seize the reins of power, or bad rulers to receive them by inheritance; but there is a providence in this also; and it is the way whereby the destiny of nations is fulfilled in the counsels of God. 'Who would not fear thee, O King of nations? for to thee doth it appertain.' Jer. x. 7.  
 But though in its abnormal condition, royal authority and power may be a scourge, its natural and far more usual effect is to convey the blessings of order and peace. He who hath prepared his throne in heaven, and whose kingdom ruleth over all, condescends to delegate His authority to mortal beings, for the orderly administration of those eternal principles, which, in proportion to their excellence and wisdom, are a reflex of the laws of heaven; according to the noble words of Hooker:  
 'Of law there can be no less acknowledged, than that her seat is the bosom of God; her voice the harmony of the world; all things in heaven and earth do her homage; the very least as feeling her care, and the greatest as not exempt from her power; both angels and men, and creatures of what condition soever, though each with different

Ecc. Pol. close of B. 1.

Lord of Hosts. sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy.'

And in the end, when all mediatorial rule shall cease, 'the Son also himself shall be subject unto him that put all things under him, that God may be all in all.' 'Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power.' Once more, He whose name was heard in Horeb, reveals himself, 'Fear not, I am the first, and the last.' 'The kingdoms of this world are become the kingdoms of the Lord, and of his Christ.' And when the unnumbered multitudes from every nation under heaven are summoned into God's immediate presence, hymns of praise will be heard, 'as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah; for the Lord God Omnipotent reigneth.' 'We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned.'

1 Cor. xv. 28.  
Is. xliv. 6.  
Rev. i. 17, 18.  
xi. 15.

Maker of  
Heaven  
and Earth.

The original short baptismal formula of faith in God the Father, was amplified at an early date by the insertion of this clause, indicating the most signal act of Almighty power, the creation of heaven and earth. At least we find it as an early expression of faith, wherever it was necessary to guard against the false doctrine of the eternity,



and inherently evil tendencies of matter. The Western Church, long free from those errors, did not embody the words in her Creed, until a comparatively late date. The earliest expositors of the Roman Creed entirely ignore it; as Augustine, Ruffinus, Maximus of Turin, and Petrus Chrysologus. But the words are cited by Irenæus and Tertullian, as forming a portion of the formularies taught by the Churches of the East and of the South. Gnosticism having struck deep root in those quarters, the clause, whether received by Apostolical tradition or not, was needed to contravene the notion of anything having existed eternally, beside the Almighty Creator. The Creed, submitted by Eusebius to the Nicene Council, as the ancient formulary of faith used by the Church of Cæsarea in Palestine, taught belief in ‘One God the Father Almighty, Maker of all things, visible and invisible.’ But Jerusalem, the Mother Church, exhibited the fuller form, and confessed faith in ‘One God the Father Almighty, Maker of heaven and earth, and of all things, visible and invisible.’ Cyril, the bishop of Jerusalem, explains the words as an integral part of the Jerusalem Creed; and the Council of Constantinople admitted them without scruple. Accordingly, the words, thus subscribed by the Council, were from that time received by the Church, as the only full and satisfactory expression of the Catholic faith. It was subsequently to this period, however, that the words were adopted by the Western Church.

Maker of  
Heaven  
and Earth.

With regard to those other words of the Nicene and Eastern Creeds, whereby God is de-

Maker of  
Heaven  
and Earth.

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Col. i. 16.

Bp. Pearson.

clared to us, as the Maker of all things, visible and invisible, they harmonise with the words of St Paul, when speaking of the Godhead of Christ, he says, 'By him were all things created that are in heaven, and that are in earth, visible and invisible,' &c. Now the terms visible and invisible, evidently comprehend all possible created substance, material and spiritual. 'Whatsoever is not made, is God; whatsoever is not God, is made.' The term heaven and earth also, in Hebrew idiom, would have the same latitude of meaning, and is the Scriptural way of expressing all things, animate and inanimate, men on earth, and angels in heaven; because in Hebrew, there is no single word, which, like the word universe, expresses every possible part of creation. Thus the words of Moses, 'In the beginning God created the heaven and earth,' convey the notion of the whole universe, and all that it contains, everything in fact beside the Deity.

Isai. lxvi. 1.

Isai. i. 2.

Isai. xlix. 13.

The prophet Isaiah speaks of the universe under the same terms, as the throne of God's power: 'The heaven is my throne, and the earth is my footstool;' and he arraigns before it the rebellious house of Israel. Or rather, the whole of creation steadily fulfilling the decrees of God, is summoned as witness of its disobedience. 'Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.' Elsewhere the whole universe is called upon to rejoice at the future deliverance of God's people. 'Sing, O heavens; and be joyful, O earth; for

the Lord hath comforted his people.' The Church, therefore, in the opening of the Creed, declares that the creation of everything beside God, whether angels or men, or time, or matter, is the work of His hands, when she enounces her faith in Him, as the Maker of heaven and earth.

Date of  
Creation.

The sacred chronology of the Bible informs us, that it is not yet six thousand years, since this took place; but it does not appear upon the face of sacred record, whether or no the orderly work of creation was immediately consequent upon the formation of matter. Geologists assign an almost unlimited lapse of ages, a Platonic ἀπειρία, to the formation of the world; relying principally upon appearances presented by the older stratified rocks. But geological systems very generally set out of the account that energetic action of nature, which we may well suppose to have existed, when her unmodified forces were first exercised upon discordant elements. When hot and cold, and wet and dry, acids and alkalis, were first thrown together, and thousands of antagonising substances, positive and negative, were to be reciprocally neutralised. For a time at least there must have been,

Non bene junctarum discordia semina rerum,  
although we know not for how long a period.

Viewing, therefore, the constituent elements of the earth, it is difficult to acquiesce in the doctrine, that nature always proceeded *pari passu*, as she does at present; and that the older rocks, for instance, must of necessity be referred to the very remote antiquity, which would be expressed by the

Date of  
Creation.

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lapse of time, requisite to invest them with the same characters, according to present known forces. The far higher temperature of the globe in past ages, as shewn by the production of tropical plants in our climate, as well as by the forced growth of indigenous plants, indicated by existing fossils, may only be a small part of one great proof, that the opposing principles first brought into juxta position at the creation, acted energetically, in proportion as they were nearer to the date of primary combination; and that the restoration of that static equilibrium, which has ever since been the continuous effort of nature, was then only commencing. This increased temperature, in part at least, may be referrible to chemical causes. A few such agents would scarcely be insufficient, to invest the vast mountain ranges of the earth with much of their present character, without travelling out of the record of sacred chronology.

Again, there is considerable latitude afforded, for the reconciliation of philosophical fact with Scripture truth, in the three first verses of Genesis; which contain no mark of date, and for all we are told, may extend over a vast period of time. For the same latitude of interpretation, whereby Dr Buckland, in his *Bridgewater Treatise*, has assigned an indefinite period of time to the two first verses, may really be extended to the third verse. 'Let there be light, and there was light.' The work of the first evening and morning being not the creation, but the separation of this procosmic light from darkness. Light, therefore, was created in the

first instance in a freely diffused form; and, so far as our system is concerned, by a subsequent act of arrangement, centralised in the sun. How light existed in that first free state we know not; but it is highly improbable, that it should have been negative and quiescent. If, therefore, it be true that light is a thin universally permeating ether, and that the sensation of light is caused by an undulation of its particles; that vibratory movement, which was communicated to it in its first creation, may have been maintained for any duration of time; and a light, analogous perhaps to the electric light of the polar regions, would be the result, pervading all space, and penetrating all bodies. We may imagine the inferior invertebrate animals of the deep to have been created in this period. For Scripture would seem to imply that life in some form existed, before the evening and the morning were the first day. When we are told that the Spirit of God, which is the Spirit of life, moved upon the face of the waters, there is nothing to forbid the supposition that the waters contained organic life by that operation of plastic energy. If so, in what form did this life exist? The creation of all tenants of the deep that are of a higher development, and are endued with the faculty of spontaneous motion, is clearly referred to the fifth day. But nowhere do we read of the creation of those lower invertebrate animals, the remains of which are first encountered in the ascending series of geological formations; that is, in the earliest rocks that contain traces of animal life.

Date of  
Creation.



Date of  
Creation.

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It may also be remarked, that the analogy of the second and third day, is in favour of a separation of existing light from darkness on the first day, rather than of the notion of primary creation. For if, on the first day, there was this line of demarcation drawn between day and night, on the second, the firmament of heaven was separated from the waters; and on the third, by a similar operation, the dry land was made to stand forth distinct from the sea. The three first days, therefore, according to this view, were occupied in the orderly arrangement and disposition of matter, which God had already created, and allowed to remain for an unknown period, that it might become properly tempered, and adapted for the life and comfort of his creatures.

It should also be borne in mind, that, so far as negative evidence reaches, geological facts exactly corroborate Scripture history, which limits the creation of man to a period of less than six thousand years from the present generation; and no human remains have yet presented themselves of any thing like that antiquity. The conclusion at which we arrive then is this, that Scripture and physical data are brought more closely together, under the following hypothetical scheme of creation, which is neither impossible, philosophically speaking, nor unscriptural. That matter, subsequently reduced into order as the world, was first created by the Almighty; that, in the first rude state of the world, our earth revolved round an unillumined sun; that it contained waters, dis-

tinguishable by that name; that the Spirit of God moved, or *brooded*, over the face of the waters; that is, life was veiled in some form beneath their surface; that light was created coincidently with this first development of life; that at length, after a definite lapse of time, the phenomena of regular day and night commenced; when the orderly arrangement of matter, in the other five days of creation, continued and completed the work of creation.

Date of  
Creation.

Right reason cannot ignore philosophical fact, so neither can faith consent to receive any but the plain statements of Scripture, and legitimate deductions from the Word of God. Further to dwell upon such points however were out of place, where all at least are agreed in ascribing the creation of matter and its subsequent disposal, to that Almighty Being who 'spake the word, and all things were made, who commanded, and they were created.'

As regards the opinions of antiquity, when Creeds first were framed, there were urgent reasons why the creation of all things, visible and invisible, should be ascribed very definitely to the God and Father of our Lord Jesus Christ; for a large section of mankind had been imbued with the opinion, that matter was eternal, and that the origin of all things was to be ascribed to at least a double principle, coexistent from all eternity. The Church, by defining her faith in God the Father Almighty, Maker of Heaven and Earth; and by taking care, that all converts to the faith of Christ

Maker of  
Heaven  
and Earth. should be fully instructed in the meaning of these words, before the Sacrament of Baptism was administered, effectually guarded against the danger.

AND IN JESUS CHRIST, HIS ONLY SON OUR LORD.

The form of words prescribed to the Apostles for the administration of Baptism, having assigned the second place to the Son, in subordination to the Father, the Church has followed no other course, in drawing up her Confession of Faith. And as in declaring belief in God the Father, she has at the same time set forth such attributes of power and majesty, as belong to the Great Creator of all things; so also in speaking of the Son, she adds such particulars of his miraculous Birth, his meritorious Cross and Passion, his precious Death and Burial, his glorious Resurrection and Ascension, and Second Advent to judge the quick and dead, as together constitute the history of his mediatorial office. The full force and meaning of the name and title Jesus Christ, is expressed closely in the Nicene Creed, where, after the Eternal Word has been declared to be God of God, and Light of Light, the words are added; 'Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary.' For the name Jesus, being 'Jehovah Salvation,' is indicated in that article of our faith, whereby we confess, that 'for our salvation He came down from heaven;' while the title of Christ, the Anointed, is similarly set forth in the assertion, that he 'was Incarnate by the Holy Ghost of the Virgin Mary;'

the union of the Divine with the Human Nature, being symbolised in that unction, whereby Prophet, Priest, and King received their solemn inauguration under the Jewish dispensation.

And in  
Jesus.

The etymology of the name Jesus admits of a twofold analysis; turning in either case upon the meaning to be attached to the first letter J; which may be simply the pronominal prefix of the third person *He* (shall save); or, it may represent the abbreviated form יהי, Jeho, in which the name of the Deity is found as an element of compound appellatives, such as *Jeho-ram*, *Jeho-shaphath*. Let us proceed therefore to the consideration of this point. In either case it will be observed, that a particular significancy is attached to the words used by the angel on two separate occasions; in the one instance to Joseph, ‘She shall bring forth a Son, and thou shalt call his name Jesus; for *He shall save* his people from their sins;’ in the other instance to the Virgin Mother, ‘Behold, thou shalt conceive in thy womb and bring forth a Son, and shalt call his name Jesus,’ &c. In the first angelic announcement it may be said that a direct interpretation of the name is given, ‘<sup>1</sup>for he shall save, αὐτὸς γὰρ σώσει, his people from their sins.’ If the initial letter represent merely the pronominal prefix, it would be exactly rendered by αὐτὸς. According to this view, the abstract noun Hoshea,

Matt. i. 21.

Luke i. 31.

<sup>1</sup> The form יהושע, being in fact the Hiphil infinitive, is an abstract term, salvation, and not the concrete, Saviour; though the fathers have usually given it this

latter force; e.g. St Jerome, ‘Osee in nostra lingua salvatorem sonat; quod nomen habuit etiam Josue filius Nun, antequam ei a Deo vocabulum mutaretur.’ Hier. in Os. i.

And in  
Jesus.

'Salvation,' with the pronominal prefix would mean, 'He *is* Salvation,' *i. e.* 'He shall save;' the process exemplifying the ease, with which <sup>1</sup>Hebrew nouns acquire the force and application of verbs; still the change from Joshea to Joshua would remain to be explained.

On the other hand, every word spoken to the Virgin, in the Annunciation by the angel, is suggestive of that other, and more plenary meaning of the name Jesus; that it signifies, 'Jehovah shall save.' 'Thou shalt call his name Jesus; He shall be great, and shall be called the Son of the Highest;' of the same substance, that is, with the Highest, and therefore Himself the Highest. 'And the Lord God shall give unto him the throne of his father David.' As the judges of old were 'saviours' of their people, and executed judgment and justice, as the supreme earthly executive; so shall Jehovah not only save, but govern also by Him, who is now to be born into the world, the lineal heir of David's throne. 'He shall reign over the

Jud. iii. 9.  
2 Kings xiii.  
5.  
Neh. ix. 27.  
Obad. 21.

Luke i. 33.

St Chrysostom, 'Ἰησοῦς' ὁ ἐστὶν εἰς τὴν ἐλλάδα γλῶτταν ἐρμηνευόμενον, Σωτήρ. Hom. ii. *in Matt.* And at an earlier date, Justin Martyr, Τὸ Ἰησοῦς ὄνομα τῇ ἐβραϊδὶ φωνῇ, σωτήρα τῇ ἑλληνίδι διαλέκτῳ δηλοῖ. So Augustine, 'Jesus quippe latine salvator est.' *Pec. Mer. et Rem.* 48. Ruffinus and Venant. Fortunat. give the same interpretation. Cyril of Alexandria with greater correctness, gives it an abstract force, as σωτηρίαν λαοῦ. *Orat. in occurs. Dom.* And Titus of Bosra, Θεοῦ λέγεται σωτηρία, *in Luc.* i. The same noun, contracted into the form

הוֹשִׁעַ, and from emphatic utterance having the force of an imperative, is found in the exclamation, Hosan-na, *σώσον* δὲ. 'Salvation now,' *i. e.* 'Save now.'

<sup>1</sup> So Kimchi teaches. 'Since the infinitive and the noun are cognate, therefore the infinitive stands for the noun and the noun for the infinitive.' *Michlol.* 152. וְלָפִי

שְׁהִמְקוֹר וְהַשֵּׁם קְרוּבִים יְבוֹא  
הַמְקוֹר בְּדֶרֶךְ הַשֵּׁם וְכֵן הַשֵּׁם  
יְבוֹא בְּדֶרֶךְ הַמְקוֹר



house of Jacob for ever; and of his kingdom there shall be no end.' Truly 'Unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom; ... thou art the same, and thy years shall not fail.' Further, if that Holy Child which should be born of a Virgin, was to bear the name Jesus, because he should save his people from their sins; to whom else but God could that salvation be ascribed, which brought the blessings of maternity to herself in so marvellous a way? 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing, which shall be born of thee, shall be called the Son of God.' He shall be born of thee, but he is the Son of God; therefore God; and as God he shall save his people from their sins. If the initial letter J be considered to be the equivalent of *αὐτός*, the addition adds but little to the real sense; but if we follow the other etymology, we may trace its influence upon every syllable of the angel's message to the Virgin Mother of Jesus, as well as in her own meek expression of holy joy, 'My Spirit hath rejoiced in God my Saviour.' The etymology also in the latter case is more obvious than in the former. The contraction of Jeho into J is in itself not greater, than the <sup>1</sup> abbreviation of J for Hī', which is manifest upon comparing the

And in  
Jesus.

Heb. i. 8.

Luke i. 47.

<sup>1</sup> *יְהוָה* being anciently of common gender, according to Jahn. Whether or not this be true, is doubtful; although the converse is certainly true, and *יְהוָה* anciently

expressed both the masculine and feminine, ipse, and ipsa. Ewald considers the initial letter *י* to have passed into *י'*, Das *י* welches von *יְהוָה* bleiben sollte, ist stets in

And in  
Jesus.

Hebrew letters. Now if we retain Hoshea, as the base of the altered name, the addition made to it of Jeho must be softened down in some way, and upon a philological principle, that is universal, Jeho-hosheah would be contracted into Jehosheah. But there is a further change to be noticed; that of the letter e, into u, whereby the name stands as Jehoshuah; and this, though apparently trivial, is perhaps decisive upon the point, that the initial letter J represents the name of Jehovah, and not the mere personal pronoun; for it marks a total change of the basis Hoshea, into the collateral derivative from the same root, Jeshua, an abstract noun meaning Salvation, and in the feminine form, of vernacular use. When, therefore, the name was intended to convey the notion of 'Jehovah, Salvation,' the living term Salvation, which was familiar to the ears of the people, was substituted for the mere appellative; and Jeho-Jeshuah, when contracted according to analogy, and divested of its termination, became Jehoshua. Now this combination, Jehovah Jeshuah, is not unfamiliar to the Hebrew student, 'Fear ye not, stand still, and see the salvation of the Lord, יְהוָה יִשְׁעֵת אֶת יִרְאָיו, which he will shew you to-day.' Again, 'Set yourselves, stand ye still, and see the salvation of the Lord, אֶת

Exod. xiv. 13.

2 Chron. xx.  
17.

י<sup>1</sup> übergegangen. *Gramm.* § 233, which is more probable; and Dr Lee, after giving Jahn's view, adds, 'Still I believe the י<sup>1</sup> is put for י<sup>2</sup>.' The author can only adopt the concurrent opinion of these two profoundly learned Hebrew scho-

lars; from both of whom it has been his privilege to receive instruction. In the margin, however, as well as in the text, the theory of Jahn is expressed, as being more easily appreciated by the general reader.

יְהוָה יִשְׁעָת יְהוָה. Further, this change for the abstract term, 'salvation,' in popular use, *i. e.* Jeshua<sup>1</sup>, explains the form which the name takes in Greek and in Latin, as, 'Iησοῦς, Jesus. It is the identical word, only with a suitable termination, to bring it into harmony with the language adopting it. For it would appear that the element, 'Jeho,' was stripped off again from the name about the time of the captivity, so that by a further recision also of the final syllable, Jeshu, and not Joshua, was the common Hebrew name in later days. 'Prisci Babylonii et Talmudici dixerunt יְשׁוּ pro יִשְׁעָת sic Hose pro Hosea.' If therefore the name of Joshua, so far as the root יִשְׁעָת is involved, is referrible to the derivative יְשׁוּעָה, of which there can scarcely be a doubt, from what source are we to derive the added syllable Jeho, and from what full form of it are we to obtain the true interpretation of it? Clearly from the name Jehovah, for by no possible analogy of the Hebrew language can it be derived from any other word or term. The name Jesus, accordingly, in its full form, is Jehovah Jeshua; in its true interpretation, it is 'Jehovah Salvation.' Accepting therefore this etymological solution, and assigning to the name the single signification, which in this point of view it can bear, we may now pass on from the name to the realities involved in it.

And in  
Jesus.

Buxtorf.  
Bibl. Rabb.

<sup>1</sup> The interpretation given by Eusebius at the close of his fourth book of the *Dem. Evang.*, 'Ἐπεὶ δὲ σωτήριον Θεοῦ εἰς τὴν Ἑλλάδα φωνήν τὸ τοῦ Ἰησοῦ μεταληφθὲν ὄνομα σημαίνει. Ἰσοῦ μὲν γὰρ

παρ' Ἑβραίοις, σωτηρία, υἱὸς δὲ Ναυῆ παρὰ τοῖς αὐτοῖς Ἰωσονὲ ὀνομάζεται. Ἰωσονὲ δὲ ἐστὶν Ἰαὼ σωτηρία, τοῦτ' ἐστίν, Θεοῦ σωτήριον.

And in  
Jesus.

1 Cor. x.

Heb. iii. 5;  
iv. 11.

And first it should be borne in mind, that the Scripture speaks of the wilderness, through which the children of Israel journeyed, as being typical of the world; while the promised land of Canaan represents the rest of heaven. In each case deliverance is worked out for the people of God, by the chosen instrument of His mercy; Joshua therefore, as having led the children of Israel from the wilderness into the land of promise, is a strictly scriptural type of our Lord, who guides his people through the wilderness of this world to their promised rest. Any alteration therefore that was made in the name of him who was the type, coincidently with the commencement of his typical office, may be taken as the direct prediction of a reality in the antitype; and the name of God, which belonged by a typical interpretation to Joshua, applies in a primary relation to Christ. It matters not therefore whether, by popular usage, the name Joshua had been reduced to the single element Jeshu, when our Lord appeared in the flesh; neither does it affect the fullest application of all that is involved in the name Joshua to Christ, if he was simply named by the angel, Jesus, no trace being left of the other elementary term, Jehovah; the entire name itself, and all the deep mystery it contains, belonged from everlasting to Him whom Joshua typified, and in Joshua it was presignified ages before the Incarnation. The name Jesus therefore we accept in its fullest sense, as 'Jehovah Salvation;' that is, Jesus Christ was in himself God, and in relation to us, he is the 'Salvation of God.'

In the title, Christ the Messiah, there is no etymological difficulty; both are verbal nouns, the one derived from the Greek verb *χρίεσθαι*, and the other from the Hebrew equivalent *מָשַׁח*, signifying, 'to anoint.' Christ and Messiah both signify therefore, 'The Anointed.' Now it must be borne in mind, that the whole work of man's redemption in Christ was decreed in the eternal counsels of the Most High. It is not to be imagined, that the world was first completed by the All-wise Maker, and then, that the unforeseen malice of Satan intervened, and marred the work of the Creator. The Bible tells us that the Redemption of Christ's body, the Church, was predestined from everlasting. The Son therefore, eternally generated of the Father, for this purpose, became Incarnate in God's good time, and lived as a man among men. And it is the union of the two natures, the Godhead and the Manhood, without confusion of substance, but inseparably united in one Divine Person, that constitutes the unction<sup>1</sup>, whereby Jesus is the Christ of God. 'He took the very first element of our nature,' are the words of Hooker, 'before it was come to have any personal human subsistence. The flesh and the conjunction of the flesh with God began both at one instant; his making, and taking to himself our flesh was one act, so that in Christ there is no personal subsistence but one,

*Ecl. Pol. v.*  
52.

<sup>1</sup> Hence Beausobre is quite correct when he says, 'C'est s'exprimer d'une manière fort suspecte, d'appeller la nature Divine de notre Seigneur du nom de Christ. Ce

nom ne peut désigner qu'une Personne qui a reçu des graces, des dons, des perfections, une dignité qu'elle ne possédoit pas par elle même.' *Hist. du Manichéisme*, i. 10, 2.



Christ. and that from everlasting. By taking only the nature of man, he still continueth one person, and changeth but the manner of his subsisting, which was before in the mere glory of the Son of God, and is now in the habit of our flesh.' It was this creation of the flesh and simultaneous taking of the manhood into God, that completed that part of the mystery ordained from the beginning of the world; 'God manifest in the flesh.'

Further, God was pleased from the time of the fall, to reveal to man so much of his counsel as should quicken his Faith, and Hope, and Love; therefore the Incarnation, the keystone of the whole scheme of mercy, at first, perhaps, a matter of direct revelation, was afterwards signified by types and shadows. Since the substance of oil was connected with the idea of light, and peace, and joy, it was made emblematical of the Deity, and was used to indicate the more immediate presence or authority of God. Thus at Bethel, Jacob anointed the pillar of stone as the site of God's house, 'for,' he said, 'surely the Lord is in this place.' Thus, unction with oil was used as the recognised form of inaugurating God's representatives among his people. Elijah was commanded to anoint Elisha, his successor as prophet in Israel, declaring his mission from Him, who dwelleth in the light that no man may approach; the priest was similarly consecrated, as bearing a message of peace to a perishing world, his unction descending to the tabernacle and vessels of his ministry; and the King was solemnly anointed with the oil that represented

Gen. xxviii.  
16.

1 Kings xix.  
16.

Exod. xxviii.  
41; xxix. 36;  
xxx. 26; xl.  
11.

the fulness of joy that is at God's right hand for Christ.  
evermore.

1 Sam. ix. 15;  
xvi. 12.

Prophet, Priest, and King therefore<sup>1</sup>, were thus dedicated to represent beforehand the mission of Christ, and that God should anoint Jesus of Nazareth with the Holy Ghost and with power. But Christ in a triple sense was The Anointed, which was true of no preceding type. David was king and prophet, but not priest. Melchisedek was priest and king, but not prophet. Ezekiel was prophet and priest, but not king. Christ alone united all those offices, into which men were initiated by unction. He came as prophet, and priest, and king; as prophet to teach mankind the perfect will of God; as priest to make atonement for their sins; and as king, to rule over them and to claim the homage of a loyal obedience to his laws.

Christ thus prefigured, was announced also beforehand by the sure word of prophecy. To Eve it was promised, that her seed should bruise the serpent's head; to the patriarchs, that in their seed all nations of the earth should be blessed; of Judah it was stated, that the sceptre should not depart from him, nor a lawgiver from between his feet till Shiloh come; to Moses it was said, 'I will raise up a prophet like unto thee;' to David God engaged to give a successor of his race, the throne of whose kingdom should be for ever, 'I will be his father, and he shall be my son;' to Isaiah Christ was revealed more clearly as Emmanuel, God with us;

Gen. iii. 15;  
xii. 3; xviii.  
18; xxii. 18;  
xxvi. 4;  
xxviii. 14;  
xlix. 10.

2 Sam. vii.  
13, 14.

Isai. vii. 14;  
ix. 6.

<sup>1</sup> Οἱ βασιλεῖς πάντες καὶ οἱ βασιλεῖς καλεῖσθαι καὶ Χριστοί.  
χριστοὶ ἀπὸ τούτου μετίσχον καὶ Just. Mart. *Dial. c. Tryph.* § 86.

Christ. and his name is described as 'Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace;' to Jeremiah he was revealed as 'the Lord our righteousness;' Daniel, as almost witnessing the awful scene upon Mount Calvary, defines the time, when 'Messiah shall be cut off, but not for himself;' while the prophet Micah points out the exact spot of his birth, 'Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me, that is to be ruler in Israel, whose goings forth have been from old, from everlasting.' Thus it was that, from the beginning, the finger of God pointed with increasing earnestness to the time, the tribe, the family, and the place, that should be dignified by the birth of Messiah the Prince.

Targums. The Scriptures of the Old Testament indeed are so express, that the Jews must have been blind indeed, if they had failed to read in them the design of God to raise up the Messiah from their race. Accordingly this expectation was so completely interwoven with the national faith, that, as Bishop Pearson<sup>1</sup> remarks, in the Targums, or Chaldaic paraphrases of the Scripture, the reading of which was substituted for the Hebrew text after the time of the captivity, 'there is express mention of the Messias in above seventy places.' The abject condition of the Jewish people, caused a very determinate colouring and body to be given in these

<sup>1</sup> Barrow makes the same observation; and adds his belief that these paraphrasts so explained

scripture, by 'tradition continually deduced down from the prophets to themselves.' Barrow, *Serm. xvii.*

paraphrases to the predictions of the Messiah, through whom deliverance was expected. That the reader may judge for himself of the exact state of the ecclesiastical belief of the Jews before the Incarnation, some of these passages are set down in order, with their notes of reference.

I. In the first place, these paraphrases find no difficulty in ascribing to Christ passages of Holy Writ, in which he is designated as God; for instance, the words of Isaiah are thus rendered;

‘A child is born to us, a Son is given to us, and he hath taken the Law upon himself to observe it; and his name is proclaimed from the Wonderful; Counsel, the Mighty God that continueth for ever, the Christ; whose peace shall be multiplied upon us in his day.’ Hence, also,

His name is everlasting; thus the seventy-second Psalm, the opening of which is quoted below, says of Christ, ‘His name shall be spoken for ever, and before the Sun his name was decreed.’

The words of Zechariah, ‘He shall bring forth the headstone thereof with shoutings, crying, Grace, Grace unto it,’ are paraphrased thus,

‘He shall reveal the Christ, whose name hath been pronounced from everlasting, and he shall reign over all kingdoms.’

[The following very ancient gloss admits the eternal pre-existence of Christ in very remarkable terms: ‘We find no man, not even a prophet, whose nativity hath been predicted before the birth of his father and of his mother, except Christ our

Christ.  
Targums.

I.  
God.

Isai. ix. 6.

Eternal.  
p. 181.

Ps. lxxii. 17.

Zech. iv. 7.

Christ. Righteousness. Wherefore (Scripture) declares,  
 Targums. "Of the womb of the morning is the dew of thy birth."  
 That is, before thy mother was, thy Nativity was  
 predicted; the same is meant in the words, "before  
 the Sun his name continueth," for even before  
 the Sun was created, the name of Christ was firmly  
 established, and he was seated at the right hand of  
 God; this is the signification of the words "Sit on  
 my right hand"<sup>1</sup>.]

As the throne of Christ has no origin in time,  
 so also it has no end.

Ps. lxi. 7. 'Thou shalt add days upon the days of Christ;  
 his years are as the generations of this world, and  
 the generations of the world to come.'

II. The usual title of Christ, is Christ the King;  
 King. and to quote the passages where this title occurs,  
 Ps. xxi. would be to instance nearly every place where the  
 Targums speak of the Messiah: the passages pro-  
 duced, having some other bearing, will, at the same  
 time, sufficiently illustrate this point.

Redeemer. 'Behold thy King cometh in the midst of  
 Zech. ix. 9. thee, pure and the Redeemer is He; meek and  
 riding upon an ass, and upon a colt the foal of an  
 ass.' Here Christ the King is also כֶּהֱנִי 'Redeemer,'  
 a Chaldee appellative of the Messiah; as in the

נתנבא ילדותך ולזה רמז לפני לא מצינו אדם ונביא  
 שמש ינין שמו כי אפילו קודם שיתנבא ילדתו קודם ילדת  
 בריאת השמש היה חזק וקיים אביו ואמו כי אם משיח  
 שמו של משיחנו וזה יושב צדקנו ולזה רמז מרחם משחר  
 בימין האל וזה הוא שאמר לך טל ילדותך רוצה לומר  
 שב לימיני R. Arama, in Gen. קודם שיברא רחם יולדתך



words, 'Their King shall arise from amongst them, and their Redeemer, ... and the kingdom of Christ the King shall be increased.'

Christ.

Targums.  
Num. xxiv. 7.

Further, the Kingly power of Christ should be made manifest in the destruction of Israel's foes;

'I shall see him but not now, I shall behold him but not nigh; when the mighty king of the house of Jacob shall reign, and the Christ shall be anointed, the mighty sceptre of Israel, and shall slay the princes of the Moabites.'

Conqueror.  
Numb. xxiv. 17.

As a conqueror too he shall exact a victor's right of tribute from the vanquished;

'They shall bring tribute to the Christ of Israel, who is mighty above those of the wilderness, to the mount of the assembly of Zion.' For the universality of his kingdom, see below on Genesis xlix. 10.

Levying  
Tribute.  
Isai. xvi. 1.

The gifts that Christ the King bestows are various;

'At that time the Christ of God shall be for joy and glory.'

Bestows  
joy.  
Isai. iv. 2.

'At that time the Christ of the Lord God of Hosts shall be a crown of joy, and a diadem of praise to the remnant of his people, and the word of truth to the judge.'

Isai. xxviii. 5.

'In the days of the Christ of Israel peace shall be multiplied upon earth, and the wolf shall dwell with the lamb.'

Peace.  
Isai. xi. 6.

'And when it shall be the will of God, to fellow perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ the King.'

Liberty.  
Song of Sol.  
vii. 13.

<sup>1</sup> Hence, perhaps, the attempt of the Herodians to ensnare our Lord with the question of tribute; hence also the accusation, 'We found this

fellow perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ the King.' Luke xxiii. 2.

- Christ. deliver his people from captivity, it shall be said to  
 Targums. Christ the king, Now the end of the captivity is complete.'
- Lam. ii. 22. 'Thou shalt proclaim liberty to thy people, the house of Israel, through Christ.'
- Exod. xl. 9. 'Thou shalt sanctify it, for the sake of the crown of empire of the house of Judah, and of Christ the king, who shall deliver Israel in the latter days.'
- Sight to the spiritu- ally blind. Isai. xlii. 1. 'Behold my servant Christ; I will bring him nigh... that thou mayest open the eyes of the house of Israel, who are too blind to see the Law.'
- Life to the dead. Hos. xiv. 8. 'The sons of Israel shall be gathered together from the midst of their captivity, they shall sit in the shadow of their Christ, and the dead shall live.'
- Redemption. Zech. ix. 9. p. 176. With regard to the other functions of Christ, we have already seen that he was known to the Jews as the Redeemer. It was he who should finally defeat the malice of Satan.
- Jonathan. Gen. iii. 15. 'To them there shall be a remedy, but to thee there shall be no remedy; they shall inflict trampling of the heel in the days of Christ the king.'
- Jerusalem. 'There shall be a remedy to the children of the woman, but to thee, O serpent, there shall be no remedy, for they shall from one to the other inflict trampling with the heel in the days of Christ the king.'
- III. Prophet. Isai. xi. 1. III. As prophet Christ shall instruct his people. 'For the King shall go forth from the sons of Jesse, and the Christ from among his sons' sons shall

be anointed; and the spirit of prophecy from the presence of God shall rest upon him; the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and fear of the Lord.’

Christ.

Targums.

‘Thy beauty, O Christ the King, is fairer than the children of men; the spirit of prophecy is given to thy lips; wherefore God hath blessed thee for ever.’

Ps. xlv. 3.

‘At this time Christ the King shall be revealed to the assembly of Israel, and the sons of Israel shall say to him; Come, and thou shalt be with us as a brother; and we will go up to Jerusalem; and we will draw in with thee the savour of the law, as the child draws in nourishment from the mother’s breast....I will lead thee, O Christ the King, and I will bring thee up into the house of my sanctuary, and thou shalt teach me to fear before God, and to walk in his ways.’

Song of Sol.  
viii. 1, 2.

‘In the cities of the mountains,...the people shall yet learn by the means of Christ, saith the Lord.’

Jer. xxxiii. 13.

IV. As priest, he shall be inaugurated in the temple, which he shall build up.

IV.  
Priest.

‘Thus saith the Lord God of Hosts; Behold the Man, Christ is his name, who shall be revealed, and glorified; and he shall build the temple of Jehovah; yea, it is he that shall build the temple of Jehovah; he shall be invested with glory, and shall sit and bear rule upon his throne, and he shall be a High Priest upon his throne.’

Zech. vi. 12,  
13.

V. The prophecies that were fulfilled in Christ

V.  
Subject of  
Prophecy.

Christ. are interpreted of him, he was the promised seed  
 Targums. (see above, Gen. iii. 15), the Righteous Branch  
 Shiloh. (above, Jer. xxiii. 5), the Star of Jacob (above,  
 Num. xxiv. 17).

He was the promised Shiloh.

Gen. xlix. 10. 'There shall not fail one to exercise rule  
 Onkelos. from among the house of Judah, or a scribe from  
 his sons' sons for ever, until Christ come, whose is  
 the kingdom, and him shall the nations obey.'

Jonathan. 'Kings and rulers shall not cease from the  
 house of Judah, and scribes, the teachers of the  
 law, from his seed, until the time that Christ the  
 king shall come; he is the youngest of his sons,  
 and on account of him the nations shall melt  
 (with fear). How beautiful is Christ the king, who  
 shall arise from the house of Judah.' Christ is  
 here called the youngest of the sons of Judah, to  
 mark the fact, that the genealogy of the tribe of  
 Judah is complete in the Messiah; there is none  
 other after him. The same words contain also an  
 evident allusion to the name Shiloh, for שִׁלֹה means  
 among other significations 'to complete,' which the  
 paraphrast expresses by וְעֵיר בְּנוּהִי. So the Targum  
 on Is. x. 32, כִּי יִשְׁלֶה עֲלֵמָא קִצָּא. 'When the world  
 shall complete its end.' Upon so important a text,  
 perhaps, a third testimony will not be thought su-  
 perfluous.

Jerusalem. 'Kings from the house of Judah shall not  
 cease, neither shall wise instructors of the law from  
 his sons' sons, until the time that Christ the king  
 shall come, to whom pertaineth the kingdom, and to  
 him shall all the kingdoms of the earth be subject.'

VI. The lineage of Christ of course is clearly marked. Boaz the ancestor of David received the promise of the Messiah;

Christ.  
Targums.  
VI.  
Seed of  
David.  
Ruth iii. 15.

‘And immediately it was announced by prophecy that the six just ones of the world should come forth from her (Ruth), each one of whom should be blessed with six blessings, David, and Daniel with his companions, and Christ the king.’

The Messiah should be a descendant of Jesse p. 178.  
(above, Is. xi. 1).

‘For the Christ shall come forth from the sons’ sons of Jesse, whose achievements upon you (Philistines) shall be as of a flying serpent.’

Isai. xiv. 29.

The son of David;

‘They shall obey Christ the son of David their king, whom I will raise up for them.’

Jer. xxx. 9.

‘Afterwards the children of Israel shall return, and seek the worship of the Lord their God, and they shall obey Christ the son of David, their king, and they shall learn the worship of Jehovah.’

Hos. iii. 5.

‘O God, give the way of thy judgment to Christ the king, and thy righteousness to the son of David the king.’

Ps. lxxii. 1.

‘Behold the days come, saith the Lord, that I will raise up to David, Christ the Righteous, and the King shall reign and prosper, and he shall execute true judgment and justice on the earth.’

Jer. xxiii. 5.

The place also which should be dignified by his birth is indicated.

Born at  
Bethlehem.

‘And thou, Bethlehem Ephrata, art thou too small to be numbered among the thousands of

Mic. v. 2.



Christ. the house of Judah? Out of thee Christ shall go  
 Targums. forth before me, that he may exercise dominion  
 over Israel, whose name was uttered from of old,  
 from the days of eternity.'

VII.  
 Advent of  
 Christ.

VII. Lastly, that which we believe respecting  
 the second Advent of Christ, the Targums interpret  
 of the only Advent acknowledged by the Jews, and  
 taught that it should be coincident with the end of  
 the world. Upon the twelfth chapter of Exodus  
 the Jerusalem Targum observes, that there are four  
 nights of importance mentioned in the Bible; the  
 first, when the Spirit of God moved upon the face  
 of the deep; the second, when 'a horror of great  
 darkness' fell upon Abraham, and the promise full  
 of the world's destiny was made to him; the third,  
 was the night of the Lord's Passover; and,

Exod. xii. 42.

'The fourth night, is when the end shall  
 be fulfilled, to the breaking up of the world; the  
 bonds of iniquity shall be consumed, and the yokes  
 of iron broken. Moses shall come forth from the  
 heart of the desert, and Christ the king from the  
 midst of Rome; the one shall advance on the  
 height of a cloud, and the other shall advance on the  
 height of a cloud, and the Word of Jehovah shall  
 advance between the two, and they shall proceed  
 together. This is the night of the Passover before  
 the Lord, observed and decreed to all the children  
 of Israel in their generation.'

But 'the day thereof knoweth no man;' as in  
 the account of Jacob's death:

Hidden.  
 Gen. xlix. 1.

'The twelve tribes of Israel gathered them-  
 selves together, surrounding the golden bed on

which he lay; but, after the glory of the Lord's Shechinah had been revealed, the end, when Christ the king should come, was hidden from him; and then he said, Come, and I will declare to you that which shall befall you in the last days.'

Advent of  
Christ.

Targums.

'The mystery of the day when Christ the king shall come, who is he that shall discover it by his wisdom?'

Ecl. vii. 25.

In the mean time it is for the sins of his people that he remains hidden:

By reason  
of sin.

'And thou, O Christ of Israel, who art hidden on account of the sins of the assembly of Zion, to thee the kingdom shall come, and its ancient dominion shall revert to the kingdom of the assembly of Jerusalem.'

Mic. iv. 8.

The Talmud gives a similar account;

<sup>1</sup>R. Zira, when he found our teachers were making these enquiries, said to them, I beg and pray of you, do not defer it (i. e. the coming of Christ); for we have received by tradition that three things come without warning: the Messiah, any thing found, and the scorpion's sting. Gemara, *Sanhedrin*.

<sup>2</sup>R. Joshua, the son of Levi, collating the two

ר' זירא כי הוה משכח <sup>1</sup>	כתיב בעיתה וכתיב אחישנה
רבנן דמעסקי ביה אמר להו	זכו אחישנה לא זכו בעיתה
במטותא בעינא מינייכו לא	רמי כתיב וארו עם ענני
תרחקוה דתנינא שלשה באין	שמיא כבר אנש אתי וכתיב
בהסה הדעת אלו הן משיח	עני ורוכב על חמור זכו עם
מציאה ועקרב	ענני שמיא לא זכו עני ורוכב
רבי יהושע בן לוי רמי <sup>2</sup>	גל חמור

Gemar. San.

- Advent of Christ. expressions of the text (Isai. lx. 22), 'In its time,' with 'I will hasten,' said, If they deserve it, 'I will hasten;' otherwise it shall happen 'in its time.'
- Targums. Is. lx. 22. Again, he compared the text, 'Behold, one as the Son of Man, coming in the clouds of heaven,' with the words 'Meek, and riding on an ass.' If they deserve well, 'He shall come in the clouds of heaven;' otherwise, 'meek, and riding on an ass.'
- Dan. vii. 13. The Advent of Christ shall be indicated by the presence of Elias, who shall collect together the Jews of the dispersion;
- Zech. ix. 9. 'If they shall have scattered you to the extremities of heaven, from thence the word of the Lord your God shall collect you by the hand of Elias the high priest, and from thence he shall lead you by the hand of Christ the king.'
- Accompanied by Elias. Deut. xxx. 4. Jonathan. 'And it shall be an altar of the very holiest, on account of the crown of Aaron's priesthood, and of his sons, and of Elias the high priest, who shall be sent in the end of the captivity.'
- Exod. xl. 10. 'Afterwards thy sin shall be entirely pardoned, O assembly of Zion, and thou shalt be set free by the hand of Christ, and of Elias the high priest.'
- Lam. iv. 22.

Now without referring these paraphrases to the remote antiquity of the Babylonian captivity, it is very certain that they are highly ancient; that of Onkelos is generally allowed, at the latest, to have been written shortly before our Saviour's birth, the others either at the very commencement of the Christian era, or soon afterwards. Evidence upon this point is strong; for if these paraphrases were

written when Christianity was making daily progress among the priests as well as the people, it is not at all probable that the texts from prophecy, upon which one sure evidence of the Christian Religion is based, should have received an interpretation by the paraphrasts, wholly confirmatory of Christian doctrine. Again, if these paraphrases were not written at an early date, and before the Jews had acquired a vernacular use of the Greek tongue, they would not have been required at all, for the Chaldee soon became as much a dead language as the Hebrew. But the Chaldaic dialects of the Targums agree, more or less closely, with the Chaldee of Daniel and Ezra, which we know to have been the vernacular idiom of Babylon; none of them are very far removed from the peculiarities of this dialect; we may assume therefore, upon every critical principle, that the Targums are of a high date of antiquity, and that, generally speaking, they existed in the day of Christ. Some portions bear perhaps internal evidence of a later date, e. g. the passage quoted above as referring to Christ's Advent; but it will hardly be denied that, though late in form, in substance it may be the expression of older Rabbinical tradition.

Advent of  
Christ.  
Targums.  
Acts vi. 7.

So far then as the Jewish expositions of Scripture are concerned, they shew that many of the most important of those texts, which are claimed by the Christian Church as prophetic of Christ, were applied to Him by the Jewish Church. And, further, those predictions that carry a mark of date, such as the duration of Judah's ascendancy; the

Advent of  
Christ.

Targums.

weeks of Daniel; the existence of the second temple; have been all so manifestly over-dated since the day of Christ, that the Jews, being compelled to adopt our own notation of the periods of the world before Christ, can only account for his continued delay by their sins. Thus under the same title of the Gemara, as above quoted (Sanhedrin), we read<sup>1</sup>, 'There is a tradition from R. Elias, that the world lasts for six thousand years; for two thousand years it was waste; for two thousand years it was under the Law; for two thousand years are the days of the Messiah; and by reason of our sins, which are great, so many of those years that have passed away have elapsed. . . . The world will not continue less than eighty-five jubilees, and in the last jubilee the Son of David will come.' Now since the date of this Jewish writing of authority is previous to the fifth century, it is very evident that the Jews of that period were aware that the time defined by prophecy had run out; and they had no other means of accounting for the disappointment of their hopes, than to say that the Messiah delayed his coming on account of their sins. To us however the Child is born, in accordance with the predetermined and pre-indicated

מה שיצאו. אמר ליה אליהו    תנא רבי אליהו ששת  
 לרב יהודה אחיה דרב סלא    אלפים שנה הוי עלמא שני  
 חסידא אין העולם פחות    אלפים תודו שני אלפים תורה  
 משמונים וחמשה יובלות    שני אלפים ימות המשיח  
 וביובל האחרון בן דוד בא.    ובעונותינו שרב' יצאו מהם



counsel of God; to us a Son has been given, and from everlasting to everlasting his name will for ever be, Wonderful, Counsellor, the Mighty God, the Father of Eternity, the Prince of Peace. Christ  
Prophecy.

אֱלֹהֵינוּ

Having now cleared the way, by shewing that the enemies of our faith, so far from invalidating the argument from prophecy, have been compelled by the force of truth to adopt antecedently the same interpretations with the Church; we may proceed to consider how those interpretations of prophecy are satisfied in the character and mission of Christ. It is evident from the passages already adduced, that the national faith looked for the Messiah to arise from the house of David. For the man after God's own heart had obtained the promise, 'Thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever.' Accordingly, when men at first were doubting in their hearts, whether or no Jesus were the Christ, the test of lineage was the first applied; 'Hath not scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem where David was?' 'But we know not whence this fellow is.' So also when our Lord asked the Jews, 'What think ye of Christ, whose son is he?' They say unto him, 'The Son of David.' And the most natural exclamation in which the surprise of those who witnessed his miracles expressed itself was, 'Is not this the Son of David?' The sick appealed to his mercy by the same title, 'Thou Son of David, have mercy upon us.' And after the miracle of raising Lazarus from the dead,

2 Sam. vii. 16.

John vii. 42.

John ix. 29.

Matt. xxii. 42.

Matt. xii. 23;  
ix. 27.

Christ  
Prophecy.

when the popular enthusiasm was at its greatest height, not only in the high way from Bethany, and in the public streets, but with the palm of triumph in their hands in the very temple of God, and in the presence of a watchful and jealous priesthood, the people sang, 'Hosanna to the Son of David: Blessed is the King that cometh in the name of the Lord.'

Luke xix. 37.

The promise of the Messiah, therefore, which was first made to the whole human race in Eve, and was limited by the Deluge to the line of Seth; which was repeated to Abraham in the race of Shem, confirmed to Judah his descendant, and eventually restricted to the house of David of the tribe of Judah, was kept alive from that time in the hearts of the people by the voice of prophecy. Firm trust in the 'sure mercies of David,' was their household faith in prosperity and adversity. So soon therefore as Christ's holy works, and pure and holy doctrine were made known, it was said first, 'That a great prophet is risen up among us; and that God hath visited his people;' but, afterwards, when his genealogy was known to satisfy the terms of Scripture, the people were fully persuaded that the prophet of Nazareth of Galilee, was none other than Messiah the King; the Christ which should come into the world.

Luke vii. 16.

Mic. v. 2.

Again, it was confidently expected from prophecy, that the humble village of Bethlehem should be the scene of the Messiah's birth, for so it had been spoken by the word of the Lord: 'But thou, Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he

come forth unto me that is to be the Ruler in Israel.' Now why should this otherwise unimportant place have been singled out as the birth-place of Christ? For the very same reason that Joseph and Mary, being of the house and lineage of David, went up thither to be taxed; because it was the city of David. The father of David was Jesse the Bethlehemite; Jesse himself being the son of Obed and grandson of Boaz, who was a 'mighty man of wealth,' and evidently an owner of a considerable patrimony in land at Bethlehem. Boaz was also of high consideration as the grandson of Nahshon, the prince and captain of the tribe of Judah during the first part of the journey through the wilderness. Bethlehem, therefore, was more completely identified with the early history and family traditions of David than Jerusalem. His ancestress, Ruth, gleaned in the self-same fields, that heard the angels' song on the night of Christ's Nativity. David was anointed among his brethren at Bethlehem. Now the notion conveyed by this prediction, when it was first uttered, was perhaps a mere assurance, that Christ should be of the house of David, and therefore 'come forth' from the place of David's inheritance and of David's inauguration. But, in the good providence of God, the prediction was verified by a most remarkable and minute chain of circumstantial fulfilment; so that in this event alone, all the prophecies which declare the time and place of Christ's birth, and the lineage of his descent, centred in one completion. For the very fact of the tax having been levied by the Roman conqueror, marked that the sceptre had

Christ  
Prophecy.

Luke ii. 1.

Ruth ii.

Ruth iv. 20.  
Num. i. 7.

1 Sam. xvi.  
4, 13.

Unction of  
Christ.
 
 passed away from Judah, and that the time had arrived for 'the Ruler in Israel' to go forth from Bethlehem; while the enrolment, preparatory to the levying of this impost, was the sole cause why Joseph and the mother of Jesus should have taken a long and wearisome journey to the city of their forefathers. This is indeed a signal instance of the way in which God has always vindicated the truth and faithfulness of His word, when to all human appearance a literal fulfilment was scarcely to be expected.

Further, if all requisite notes of the Messiah were verified in the birth of Christ, in respect of the time, lineage, and place of his nativity; they were no less accurately satisfied in the functions of his ministry. For, as we have seen, the term Messiah indicates three separate offices of authority; the Prophetic mission, the Priestly dignity, the Kingly rule. Into each of these men were inaugurated under the old dispensation by unction, signifying that they were the representatives of the Most High. Now the sacred oil of unction was a mystical combination of the most pure and precious substances: creative of light; emblematical of peace; associated always with the idea of joy and gladness; and diffusive of those subtle essences, which entered into its composition, and penetrated with their odour every recess and minute particle of the earthly tabernacle. It was wholly separative also of whatever received it, עַל־בָּשָׂר אָדָם לֹא יִסָּךְ Gen. viii. 11. 'upon the flesh of ordinary man it shall not be poured,' as chrism. It prefigured, therefore, by these several qualities, the Godhead of the Eternal

Exod. xxx. 32.

Son, and shewed forth the mode of its union with the Manhood. Pervading the whole man, yet not mingling substance with substance; making one Christ, yet chrism and subject remaining unconfused and distinct; once united in time, and for ever after inseparably one. When the reality of this divine unction, complete as it had been from the time of the annunciation by the angel, was manifested to the world in the birth of Christ, it was indicated also by revelation through the bodily senses. For the glory of this unction was shadowed forth, if we may so speak, by a heavenly light from the throne of God; while the peace and happiness of a peculiar people, brought nigh through the Incarnation, and filled with the graces of a pure and spiritual life, were hymned forth to the world in the angels' song, 'Glory to God on High, and on earth peace, good will towards men.' It remains to be seen, therefore, that Jesus was the Christ of God, because he shed the light of truth upon a darkling world; because he made atonement for the sins of mankind; and because he established a kingdom of purity and happiness upon earth, by correcting the effects of the Fall, and restoring the depraved will and affections, to the free good will and love of God's children by adoption and grace.

In the first place, then, the unction of the prophet was emblematical of the Holy Spirit, whereby he was inspired. When God commanded Elijah to anoint Elisha, the oil of unction signified that full portion of the Holy Spirit which he asked and obtained. Isaiah identified prophetical unction with

Uction of  
Christ.

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Christ  
Prophet.

1 Kings xix.  
16.  
2 Kings ii. 9.



Christ Prophet.  
 Isai. lxi. 1, 2. the gifts of the Spirit : ' The Spirit of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings unto the meek ; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to proclaim the acceptable year of the Lord.' And our Lord openly asserted his claim to this unction in the synagogue of his native city Nazareth. Now oil, as being an emblem of light, was typical of the prophetic spirit. For if there is any one figure of speech used in Scripture more frequently than another, it is the comparison of spiritual knowledge and instruction to the light of heaven. Prophecy itself is as ' a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.' The spiritual mind is ' light ' in the Lord ; the natural man is ' darkness.' And Christ is emphatically our Prophet, because he conveys that light to the soul in a primary way, which the prophets could only impart ministerially. Thus the creation of material light, is the scriptural parallel of man's regeneration in Christ : ' In him was life ; and the life was the light of men : ' He is ' the true light, that lighteth every man that cometh into the world.' ' God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' ' I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life.'

He is light, because He alone is man's instructor, as the Sun is the ultimate source of light

serviceable to man. The Jewish teacher of old made it his boast that he was 'a light of them which are in darkness,' אִישׁ הָעֵלֶם. But he kept men in darkness. The Baptist, 'prophet, and more than prophet,' was a 'burning and a shining light;' such as no prophet before him, except Elias, ever was; and for a season his hearers were willing to rejoice in his light. But the heart went with the ear, and at a distance the one was as much beyond his reach as the other. It is God alone who can remove the darkness of the natural heart; and the Baptist could only prepare the way for Him, who is 'the true Light that lighteth every man that cometh into the world.' For the prophetic mission of Christ is to the whole human race; and He who of old gave light to His people in their dwellings, while all else were enveloped in thick darkness, has now reversed the decree; and while blindness in part has happened to Israel, 'The people that walked in darkness have seen a great light, upon them hath the light shined.' The words of Christ, also, 'are spirit, and they are life;' and if He taught as no gifted prophet ever taught before, the grace which God vouchsafes through his means, eminently constitutes him our instructor. No other forerunner of Christ in the prophetic office could do more than apply his message to the hearing ear, but Christ writes it within, upon the living heart. If therefore they, who brought God's message of old to the ears of his people, were prophets of the Most High; much more is Christ the true prophet that should come into the world, both

Christ  
Prophet.  
Rom. ii. 35.  
John v. 35.  
John i. 9.  
Exod. x. 23.

Christ  
Prophet.

because his mission is to the whole world; and because in some measure, the Light, that He derives from the Father by an eternal generation, he reflects upon the earthly members of his body. He corrects the will, the deep spring of all our actions, so that it is no longer a rebellious and a froward will. 'God hath given to each man,' according to the measure of his renovation in Christ, 'the Spirit of power and love, and of a sound mind;' and in the same degree we are said to 'have the mind of Christ;' so that in the true spirit of Adoption, with a regenerate will and reclaimed affections, the appeal of the heart before God is 'Abba, Father.' Every Christian has received an unction from on High, derivatively through Christ; and as Jesus is the Christ, because of the union of the Godhead and Manhood in one person; so also we have received an unction, by the gift of God's Grace in Christ, for the regeneration of our fallen nature. 'A good man, says Bishop Taylor, 'is united unto God, κέντρον κέντρον σύναψας, as a flame touches flame, and combines into splendour and glory, so is the Spirit of man united unto Christ by the Spirit of God.'

Bp. Taylor's  
Serm. before  
Univ. Dubl.

That therefore which we could not venture to say without Scripture, we may declare with awe and reverence, upon the authority of God's Word. We there learn that we are separated to God's service by an holy<sup>1</sup> unction, and we are assured in

<sup>1</sup> Τοιγαροῦν ἡμεῖς τούτου ἕνεκα καλούμεθα Χριστιάνοι ὅτι χρίσμεθα ἑλατον Θεοῦ. Theoph. *ad Autol.*

Inde apparet Christi nos corpus esse quia omnes unguimur, et omnes

in illo et Christi et Christus sumus, quia quodam modo totus Christus et caput et corpus est. August. *in Psal. xxvi.*

what that unction consists. 'Now he which stablisheth us with you in Christ, and (χρίσας ἡμᾶς,) <sup>Christ Prophet.</sup> <sub>2 Cor. i. 21.</sub> hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts.'

'And you have (χρίσμα) an unction from the Holy <sup>1 John ii. 20, 27.</sup> One, and ye know all things.' 'The anointing (χρίσμα) which ye have received in him abideth in you, and ye need not that any man teach you; but as the same anointing (χρίσμα) teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.' The holy oil, therefore, that descended from the head of Aaron to the skirts of his clothing, was not only typical of the union of the Godhead and Manhood in Christ, but it represented also that unction from the Most High, which the individual members of the Church should receive from God the Father and Son in the Holy Spirit. 'Ye are the light of <sup>Matt. v. 14, 16.</sup> the world;' 'Let your light therefore so shine before men, that they may see your good works, and glorify your Father which is in heaven.'

And the reception that Christ experienced was most truly that of a prophet. For He 'came to his own, but his own received him not;' he came to the vineyard that he had planted and fenced, and looked that it should bring forth grapes, but it brought forth wild grapes. He looked for judgment and truth, but behold oppression; for righteousness and love, but behold the cry, 'Crucify him, crucify him.' Some few indeed hung upon the gracious words that proceeded from his lips, with ardent love and affection, but by the great body of

Christ  
Prophet.

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the nation he was rejected, as presenting no single mark of their Messiah. For the statements of prophecy regarding the glory that should be the sure result of his temporary humiliation, the carnally-minded Jews interpreted of worldly splendour; they expected that, like another Joshua, he should lead forth their armies to victory, and free them from the Roman yoke that pressed so heavily upon them. When therefore Christ came, surrounded by no other retinue than a few illiterate fishermen; promising no worldly triumph, but pain in the passage for glory in the result; they were offended in him. This cut so directly at the root of all their fond hopes of temporal power, that it explains at once the treatment he experienced from his countrymen. To hear also that Christ should be 'despised and rejected of men, without form or comeliness,' was sufficient to alarm their pride; but that the Christ of God should be crucified, was an idea not to be tolerated. 'We have heard,' said they, 'out of the Law, that Christ abideth for ever, and how sayest thou, that he must be lifted up.' Christ crucified was from the beginning a stumbling-block. Again, the self-denying precepts that he taught, were a bitter condemnation of their practice. To teach the absolute necessity for divorcing each and every besetting sin, to the cutting off of the right hand, and plucking out of the right eye of offence, was little likely to conciliate the affections of the sensual. To bear witness that an angry word or an impure thought were, in the eyes of a heart-searching God, no other than adultery and murder,



could not fail of giving offence to an adulterous and corrupt generation. ‘Ye seek to kill me, a man which hath told you the truth which I have heard from God.’ So again, the restoration of all nations of the earth to God’s favour, was a doctrine that ears deaf with prejudice could not receive, however clearly it might have been revealed by the prophets. In the opening of Christ’s prophetic mission at Nazareth, among the friends of his childhood, ‘All bare him witness and wondered at the gracious words that proceeded out of his mouth;’ but Jesus ‘knew what was in man,’ and perceiving that ‘he could do there not many mighty works because of their unbelief,’ he warned them that a ‘prophet was not without honour save in his own country;’ that the heathen widow and the Syrian leper obtained benefits from God’s prophet, which the infidelity of Israel rejected; ‘and when they heard these things they were filled with wrath, and rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.’ And this in all ages had been the character of the Jews, killing the prophets and stoning those that were sent to them. In whatever way God’s message was brought before his people, the stubborn result was always the same. The keen rebuke of vice, the earnest call to repentance was that which they would not hear. When the Baptist came, ‘neither eating nor drinking, they say, He hath a devil. The Son of Man came eating and drinking, and they say, Behold a man gluttonous and a wine-bibber, a friend of pub-

Christ  
Prophet.

John viii. 40.

John ii. 25

Matt. xiii. 58.

Luke iv. 28,  
29.

Matt. xxiii.  
37.

Matt. xi. 18,  
19.

Christ  
Prophet.

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licans and sinners. But wisdom is justified of all her children.' However varied the means whereby they work, the children of heavenly wisdom have a single eye to the glory of God, and the hastening of Christ's Kingdom by the sanctification of man; and wisdom is justified of all her children, however variously they may work by her dictates.

Christ mixed familiarly with sinners that he might win souls; otherwise we find him enduring every hardship in the execution of his mission; passing whole nights in prayer upon the mountain-side; journeying with definite purpose through wilderness, and town, and village, and with no place 'where to lay his head.' Few there were to receive him in the name of a prophet, because few there were to covet the prophet's reward, a crown of glory hereafter for present persecution. Even after the culminating miracle, so public, so decisive, so awful, as the raising of Lazarus was, 'Among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.' His miracles of mercy were ascribed to the agency of Satan; his word of love, 'piercing to the dividing asunder of the joints and marrow,' filled the Jews with fury and malice, through the spirit of envy. They recognised the unholy tenant in their own heart, and they attributed its presence to Him who was goodness itself; 'Say we not true, that thou hast a devil, and art mad.' And thus, for the time appointed of the Father, the prophetic office of Christ continued;

John xii. 42,  
43.

Heb. iv. 12.

John viii. 48;  
x. 20, 21.

for 'it was not possible that a prophet should perish out of Israel,' until his burthen had been discharged. Then at length the persecuting malice, that had tracked Christ's steps through life, was fulfilled in his death. That there might be nothing wanting to the bitterness of his cup, the treachery of a disciple betrayed him to his enemies; and the Saviour was the first to feel the accomplishment of his own prediction, respecting the earlier results of his religion, that 'a man's foes shall be they of his own household.' 'Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.' Behold also in the judgment-hall, Israel's treatment of the prophets of the Most High. When he is silent, he is accused of sullen contempt for his judges; when he speaks, there is a rending of garments for the blasphemy; and some at least of those voices that so lately sung, 'Hosanna to the Son of David,' now cried themselves hoarse for his death, and with fearful imprecations invoked the judgment of that innocent blood upon their own heads, and upon their children. It is thus that the prophetic mission of Christ merges in his priestly office. 'God is the Lord who hath shewed us light. Bind the sacrifice with cords, yea, even unto the horns of the altar.'

Christ  
Prophet.

Matt. x. 36.

Ps. xli. 9.

Ps. cxviii. 27.

The next point for consideration is the sacerdotal unction, which presignified the atonement that Christ should make, once for all, for the sins of his people. Since the Son of God was to become incarnate, that he might offer himself a sacrifice without spot for the sins of the world,

Christ  
Priest.

Christ  
Priest.

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and restore man to a state of peace with God, therefore the event was prefigured by the anointing of the priesthood under the Law, with that element, which, above all others, was emblematical of Peace. He is the High Priest of our salvation; and of his priesthood the Aaronical ministry was only a shadow. Now it is 'evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood.' For this reason both King David and St Paul style him 'a priest for ever after the order of Melchisedek' the meaning of which will require some few words of explanation.

We may observe, then, that in the patriarchal religion, the head of each family was priest over his own household. When 'the Law was added because of transgression,' the priestly office was confined to one tribe. But before the giving of the Law, a different state of things prevailed, and the firstborn of each family was its minister also 'in things pertaining to God.' Patriarchal supremacy in spiritual matters would seem to have received this latter modification in Egypt; and of such an order, sacerdotal by right of birth, were those 'young men, of the children of Israel,' who by the direction of Moses, 'offered burnt-offerings and sacrificed peace-offerings of oxen unto the Lord.' Neither was this peculiarity confined to that line of descent from Abraham, to which the promises were limited; for some time the traditional knowledge of Jehovah was not wholly debased in the collateral lines. For Jethro, the father-in-law of Moses, was priest of the descendants of Midian, Abraham's

Gal. iii. 19.

Heb. v. 1.

Exod. xxiv.  
5.

Gen. xxv. 2.

son by Keturah. And what was it but the language of faith and trust in God, when he thus expressed himself to Moses? ‘Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them. And Jethro, Moses’ father-in-law, took a burnt-offering and sacrifices for God.’ Or how was his advice given and accepted otherwise than in accordance with the will of God, when Moses obeyed his counsel, and appointed the first subordinate assembly of seventy elders as assessors to assist him in the government? for to Jethro, under God, the children of Israel were indebted for this important element in their civil constitution. In the most ancient times, therefore, those that exercised supreme authority over any body of worshippers of Jehovah, whether a mere household, or a populous tribe, stood in another and a higher relation to their charge, and were ministers for good in things pertaining to God.

Christ  
Priest.

Exod. xviii.  
10, 11, 12.

19—26.

Now this view of the early state of religion among those descendants of Abraham that preserved the knowledge of Jehovah, may serve to make it clear how Melchisedek exercised a priestly function typically of Christ. For he was a ‘priest of the Most High God,’ as well as King of Salem. There is and always must be a mystery attaching to this King of Righteousness, of whom St Paul said, ‘We have many things to say, and hard to

Gen. xiv. 13.

Heb. v. 11.



Christ  
Priest.
Gen. xiv. 20:
Heb. vii. 3.
Heb. vii. 7.

be understood, seeing ye are dull of hearing.' All that we know of him is that Abraham paid tithes to him of the spoil of the five kings; and that both David and St Paul, by the Holy Ghost, speak of him as a true type of Christ, both king and priest; while St Paul adds the obscure terms, that he was 'without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God; abideth a priest continually,' *εἰς τὸ διηνεκές*, i. e. not eternally, but with an uninterrupted course of ministration, so long as he lived. Now these words are explained, as applying to the exercise of the priestly office, without any formal hierarchical lineage, or Levitical parentage. Thus Christ was of the tribe of Judah; but he was the High Priest of our race; and the King of Salem, though of no sacerdotal tribe, was priest of the Most High God; in this point therefore there is a parallel. Christ again was eternally higher than any priest of the tribe of Levi; and as this tribe, by Abraham, paid tithe to Melchisedek and received his blessing, 'and without contradiction, the less is blessed of the better,' therefore Melchisedek also was of a higher order than the Levitical priesthood; and in this respect again, the parallel holds good between the priesthood of Christ and of Melchisedek. But here all certain information ceases. Since, however, Jewish writers, by an ancient tradition, have declared that we are in ignorance of the true name of the King of Righteousness; and that the appellation given in Scripture is merely descriptive of his office and

character; the wildest conjectures have been hazarded. For example, that he was Job, Shem, Enoch, an angel, the Logos, &c. For this reason it may be desirable to shew, that the original distribution of the earliest families of mankind may perhaps give some clue to the history of this remarkable character, this King and Priest of his race.

Christ  
Priest.

Targum.  
Origen.  
Augustin.  
Epiphanius.

In the war with Chedorlaomer and his confederates, it is evident that he had not made common cause with the five Canaanitish kings of the cities of the plain; and for this reason we may imagine that there was no bond of consanguinity between them; in other words, that he was not a descendant from Ham, as they were, through their father Canaan. The preservation also of a pure form of worship by Melchisedek, bears out the supposition, that in race he was of a different stock from the gross idolaters of Canaan; that is, that being of the blood of Shem, he was of a family divergent from the line of Abraham, at some one of those ancestral links, that connected both collateral lines with the firstborn son of Noah. The name of Salah, the father of Eber, and the grandson of Shem, it will be observed, is the same with שלח Neh. iii. 15. or Siloam; and the identity of these names leads to the supposition, that some of his descendants may have settled at Salem, when 'the earth was divided' in the days of Peleg, and have given the name of their ancestor to the stream that issued forth at that spot; possibly also to the whole district. Now the territorial distribution of the sons of Joktan, son of Eber, and brother of Peleg the

Gen. xiv.

Gen. x. 24.

Neh. iii. 15.

Gen. x. 25.

Christ  
Priest.

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Gen. x. 30.

ancestor of Abraham, makes it possible that one of the thirteen brothers migrated from Arabia to the locality of Salem. For Joktan was the forefather of the principal part of the tribes of Yemen, traditionally known to the Arabs according to Giuhari, as قَحْطَان, 'Kachtán.' In Arabia we still find traces of the two names mentioned by Moses in distributing the sons of Joktan. 'Their dwelling was from Mesha as thou goest, unto Sephar, a mount of the East.' Mesha is probably *Moûça* of Ptolemy, the modern Moca, near the straits of Babelmandel; while Safar would either be Dafar to the East at the base of the mountainous Nedjid, or it might mean simply any desert, from صفر, to be empty and destitute; signifying the great desert beyond those Eastern mountains. In those days of continual migration and unsettled abode, nothing is more probable than that one of the sons of Joktan should have followed the only course left open to him, between the Red Sea and the Arabian desert, towards the North; and after crossing tracts eventually occupied by the Midianite, that he should have pursued a nomad course through the desert of Sin, afterwards so much frequented by the Midianite and Ishmaelite caravans; and arriving at length in the land of Canaan, should have settled down at Salem as an outlying member of the Shemitic race, amongst the descendants of Ham. Relatively to the other races of Canaan, this isolated tribe would be fatherless and without descent; and, if Melchisedek descended from Joktan, such an ἀποδημία would make king David's reference to

Melchisedek as a type of the Messiah still more significant; for while it declared that the priesthood of type and antitype were both superior to the Aaronical priesthood, it would prefigure also the mystery of the Incarnation. In any case, however, whether this supposition be admissible or not, it interferes in no respect with anything that we do know respecting the King of Salem. Whether or not, it may give a probable solution to the difficult question of, who is this King of Righteousness, and of what lineage, the reader will judge for himself.

Christ  
Priest.

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Next, as the person of Christ was typified even in patriarchal ages, so his office was prefigured in the various types of the Old Dispensation, and inspired declarations of the prophets. That office was, to make atonement for sin, once for all. For as Christ in his prophetic character diffused spiritual light, and reclaimed men from sin by a true repentance; so also, as priest, he made atonement for sin by the sacrifice of himself once offered, whereby its pardon became *possible*, and repentance obtained a result which it could gain in no other way. For repentance in itself is manifestly insufficient to reverse God's sentence against sin. Sorrow and shame for the past, and earnest resolution for the future, even before a human tribunal, are utterly unable to command that firm faith and sure hope of pardon, which alone can satisfy the guilty conscience. And human justice is only a faint reflection of Divine; with this material difference, that 'as the heavens are higher than the earth, so Isai. lv. 9. are God's ways higher than our ways, and his

Christ  
Priest.

thoughts than our thoughts.' His justice is absolute unerring truth; infinitely strict in principle, eternally severe in its decrees. That satisfaction, therefore, to Divine justice, which, as the natural issue of sin, could only be made by the everlasting death and punishment of the transgressor, the Eternal Son of God has been pleased himself to make. Christ by his own voluntary humiliation in the flesh, and by his death for our transgressions, has obtained for us everlasting life through faith in Him; and has set us free from that death without hope, which we merit in ourselves. For our sins had separated us from God, and he had threatened to visit sin with eternal punishment; but Christ vouchsafed, himself to receive the downward blow, and to redeem us to life by his own obedience unto death. This scheme of Divine wisdom, whereby God is just and holy, as well as infinite in mercy and lovingkindness, was laid deep in the counsels of eternity. But, like other portions of God's eternal purposes, it was revealed by prophecy; and with steadily increasing light. It was so clearly marked indeed in prophecy, that the Jews at one time had adopted an expectation of two Messiahs<sup>1</sup>;

See Bp.  
Pearson.  
Art. vii.

<sup>1</sup> So the Targum paraphrases Cant. vii. 3, and iv. 5, in the same words, 'The two Saviours who shall redeem thee (Messiah the son of David, and Messiah the son of Ephraim) are like Moses and Aaron the sons of Jochebed, &c. הַיְיָ

פְּרִימִיד דַּעֲתִידִין לַמִּפְרָמִיד  
מְשִׁיחַ בֶּר דָּוִד וּמְשִׁיחַ בֶּר

אַפְרַיִם דָּמִין לַמְּשִׁיחַ וְאַהֲרֹן  
בְּנֵי יִכְבָּד R. Salomon Jarchi, A.D. 1150, interprets Isai. xxiv. 18, of these two Messiahs. He that escapeth from the sword of Messiah the son of Joseph (Ephraim) shall fall by the sword of Messiah the son of David, and he that escapeth from thence shall fall into the snare of the war with Gog. הַנִּמְלֵט מִחֶרֶב



one of the tribe of Ephraim, who was to be subject to death; the other of the tribe of Judah, triumphant and undying, who should raise the former Messiah to life, and reign gloriously. Such fables shew that prophecy may be misinterpreted, but not wholly misunderstood. Scripture, however man may trifle with it, will always vindicate its own truth.

Christ  
Priest.

First, the types and ritual of the Old Dispensation were prophetic of the sacrifice of the death of Christ. The brazen serpent raised aloft was typical of Christ crucified; the Israelites bitten by fiery snakes in the wilderness looked upon it and were healed, *i. e.* so far as bodily ailment was concerned, they were justified by faith. Isaac, an 'only son,' laden with the sacrificial wood, was an emblem of Christ bearing the cross. The Paschal <sup>1</sup>Lamb without blemish, and bone unbroken,

המשיח בן יוסף יפול אל  
חרב משיח בן דוד והנמלט  
משם ילכד בפח במלחמת

גוג See also Targ. Jonath. Exod.  
xl. 11, and Cellarii Rabbiniſmus,  
also Buxtorf, *voc.* מִשֶּׁח.

<sup>1</sup> The following passage from an Anglo-Saxon Paschal Homily, exhibits this truth in an interesting manner:

Dæt getacniendlice lāmb wæs  
geoffrod æt heora Easter tide, and  
se apostol Paulus cwæð on þisum  
dægðerlicum pistole. þat Crist is  
ure Easter tid se ðe for ús wæs  
geoffrod and on þisum dæge of  
deapfe arás; Israhel þigde þæs lāmbes  
flæsc swa swa God bebed mid  
þeorfum hlāfum and feldlicum lac-  
tūcum, and we seeolon þiegan þat  
halige husel Cristes lichaman and  
his blōd buton beorman yfelnyſse  
and mánfulnyſse; Swa swa se be-  
orma awent þa gesceafta of heora

That mystic lamb was offered  
at Easter tide, as the apostle Paul  
saith in this day's Epistle, that Christ  
is our Easter tide, who was sacri-  
ficed for us, and on this day rose  
from death. Israel ate the flesh  
of the lamb as God commanded,  
with unleavened bread, and wild  
herbs. And we should receive the  
holy housel of Christ's body and  
blood, free from the leaven of sin  
and wickedness. As the leaven  
changes the nature of substances,  
so sins turn a man's nature from

Christ  
Priest.

was a similar type; slain as a household sacrifice throughout the families of Israel; and eaten with bitter herbs, the emblem of earnest repentance from dead works, the remembrance of which is grievous, the burthen intolerable. The sacrifices of the Temple had no other substance than Christ the end of the Law, and the High Priest entering once, and once only, within the veil during the annual cycle of the ritual, shewed forth Christ entering once for all into the Holy of Holies, with the blood of atonement. But the prophets spoke of Christ more clearly still, and entered into the most minute particulars of the humiliation and death of Christ the Lamb of God. Many of those adaptations of prophecy which render the Gospels so marvellous a narrative of God's Word accurately fulfilled, no doubt were demonstrated by the risen Lord himself, when 'beginning at Moses and all the Prophets, he expounded to them in all the Scriptures the things concerning himself;' and 'opened their understanding, that they might understand the Scriptures.' Prophecy indeed as

Luke xxiv.  
27, 45.

gecýnde. swa awéndað eác leahtras  
þæs mannes gecýnde fram unscað-  
ðignýsse to gewemmednýsse; Se  
apostol tæhte þat we sceolon wist-  
fullian na on ýfelnyýsse beorman ac  
on þeornýssum sýfernýsse (and  
soþfæstnýsse;) Lactúca hatte seo  
wýrt ðe hı etan sceoldon mid þam  
ðeorfum hláfum heo is biter on  
þigene; and we sceolon mid biter-  
nýsse soðre behreowsunge ure móð  
geclænsian gif we willað Cristes  
lichaman þigean.

innocence to corruption. The apo-  
stle hath taught that we should not  
keep the festival in the leaven of  
wickedness, but in the unleavened  
bread of sincerity and truth. The  
herb which they should eat with  
the unleavened bread was called  
Lactuca, it is bitter to the taste;  
and we ought to purge our mind  
with the bitterness of a true repent-  
ance if we desire to receive the body  
of Christ.

an evangelical shadow forecast by the light of Truth, gives a clear and sharp outline of the substance from whence it is projected. And the statements of Prophecy, when arranged in order, read like the history of the Lord's Atonement.

Christ  
Priest.

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'Rejoice greatly, O daughter of Zion; shout, Zech. ix. 9.  
O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.'

'They that hate me without a cause are more Psal. lxxix. 4.  
than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty.'

'Because for thy sake I have borne reproach; Psal. lxxix. 7, 8.  
shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children.'

'They compassed me about also with words of Psal. cix. 3.  
hatred; and fought against me without a cause.'

'I am a reproach of men, and despised of the Psal. xxii. 6.  
people.'

'For without cause have they hid for me their Psal. xxxv. 7.  
net in a pit, which without cause they have digged for my soul.'

'False witnesses did rise up; they laid to my Psal. xxxv. 11,  
charge things that I knew not. They rewarded 15.  
me evil for good, to the spoiling of my soul. But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom. I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that

- Christ  
Priest. mourneth for his mother. But in mine adversity they rejoiced, and gathered themselves together: yea, the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not.'
- Isai. liii. 2, 3. 'He shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.'
- Isai. liii. 7. 'He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.'
- Isai. i. 6. 'I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.'
- Zech. xi. 12, 13. 'They weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.'
- Isai. lxiii. 1—3. 'Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the

wine-fat? I have trodden the wine-press alone; Christ  
Priest.  
and of the people there was none with me.'

'Christ shall be cut off, but not for himself.' Dan. ix. 26.

'Surely he hath borne our griefs, and carried  
our sorrows: yet we did esteem him stricken,  
smitten of God, and afflicted. But he was wound-  
ed for our transgressions, he was bruised for our  
iniquities; the chastisement of our peace was upon  
him; and with his stripes we are healed. All we  
like sheep have gone astray: we have turned every  
one to his own way; and the Lord hath laid on  
him the iniquity of us all.'

'The kings of the earth set themselves, and  
the rulers take counsel together, against the Lord,  
and against his Christ.' Psal. ii. 2.

'And one shall say unto him, What are these Zech. xiii. 6,  
7.  
wounds in thine hands? Then he shall answer,  
Those with which I was wounded in the house of  
my friends. Awake, O sword, against my shep-  
herd, and against the man that is my fellow, saith  
the Lord of hosts: smite the shepherd, and the  
sheep shall be scattered.'

'Son of man, prophesy, and say, Thus saith Ezek. xxi. 9,  
10.  
the Lord; say, A sword, a sword is sharpened, and  
also furbished: It is sharpened to make a sore  
slaughter; it is furbished that it may glitter:  
should we then make mirth? it contemneth the  
rod (or sceptre, שֶׁבֶט cf. Ps. xlv. 6.) of my son.'

'He was taken from prison and from judg- Isai. liii. 8.  
ment: and who shall declare his generation? for  
he was cut off out of the land of the living: for  
the transgression of my people was he stricken.'



- Christ Priest. 'The plowers plowed upon my back: they made long their furrows.'
- Psal. cxxix. 3. 'Behold the fire and the wood, but where is the lamb for a burnt-offering?'  
Gen. xxii. 7.
- Psal. xl. 6, 7. 'Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me.'
- Psal. xxii. 7, 8. 'All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him.'
- Psal. xxii. 13-15. 'They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.'
- Psal. xxii. 16, 17, 18. 'They pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture.'
- Psal. lxxix. 21. 'They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.'
- Lam. i. 12, 13. 'Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger. From above hath he sent fire into my

bones, and it prevaieth against them: he hath spread a net for my feet, he hath turned me back; he hath made me desolate and faint all the day.' Christ  
Priest.

'They shall look upon me whom they have pierced.' Zech. xii. 10.

'And a bone of him shall not be broken.' John xix. 36.  
Exod. xii. 46.

'It shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day: and I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day.' Amos viii. 9,  
10.

'And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was there any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.'

Christ  
Priest.  
Psal. ii. 6—8.

‘Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.’

Ps. cxviii.  
17—24.

‘I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore: but he hath not given me over unto death. Open to me the gates of righteousness: I will go in to them, and I will praise the Lord: This gate of the Lord, into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord’s doing, it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it.’

Psal. xvi. 8—  
11.

‘I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.’

Psal. xxiv.  
7—10.

‘Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift

them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? Christ Priest.  
 The Lord of hosts, he is the King of glory.'

The testimony of Jesus therefore, is clearly the Rev. xix. 10.  
 Spirit of prophecy. Jesus Christ is as evidently set forth crucified in the writings of David and Isaiah, as in the Gospels; and if we were questioned respecting any of the Texts now adduced, 'Of whom speaketh the prophet this, of himself or Acts viii. 34.  
 some other man?' we could only answer as the Evangelist Philip did, and declare its fulfilment in Jesus Christ. The blessings obtained for us by his sufferings also, are not obscurely indicated; for he was cut off, but not for himself; 'he was wounded Dan. ix. 26.  
 for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.' Since Isai. liii. 5.  
 however, it is rather with historical fact, than with doctrines, that prophecy is occupied, we have no reason to be surprised that the mystery of God's deep eternal counsel is not more fully revealed. The unexplained obscurity of prophecy was to teach the Jews the evangelical principle of walking by faith, and not by sight; in the Church of Christ we possess those complete explanations which are only partially disclosed in prophecy.

Since then by virtue of that doctrine which He taught, Christ is the Apostle, so by reason of Heb. iii. 1.  
 the perfect sacrifice which he offered for the sins of the whole world, he is the High Priest of our salvation; and 'thoroughly touched with the spirit Heb. iv. 15.  
 of our infirmities, having been tempted in all points

- Christ  
Priest.  
Heb. x. 12—  
14. like as we are, yet without sin;’ who ‘after he had offered one sacrifice for sins, for ever sat down on the right hand of God,’ having ‘by this one offering for ever perfected them that are sanctified.’
- Heb. x. 19—  
22. ‘Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.’
- John i. 29. ‘Behold the Lamb of God, which taketh away the
- 1 John iv. 10. sins of the world.’ ‘Herein is love, not that we loved God, but that he loved us, and sent his Son
- 1 John i. 7. to be the propitiation for our sins.’ ‘But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus
- Rom. iii. 25, 26. Christ his Son cleanseth us from all sin.’ ‘Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the
- 2 Cor. v. 17—  
19. justifier of him which believeth in Jesus.’ ‘Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;



and hath committed unto us the word of reconciliation.' 'For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.' 'For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.' 'Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.'

Christ  
Priest.

1 Tim. ii. 5, 6.

Heb. ix. 24.

Heb. vii. 25.

In the last place, Christ as our High Priest, having ascended up into heaven, has received gifts for men, and can confer blessings which the typical priesthood could only invoke. 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.' Our Lord was taken up into heaven in the act of blessing his Church; but the eye of faith still beholds him; and though parted from him in the body, the believer is 'one Spirit in the Lord,' and receives from him daily and hourly blessing, in such measures of grace as form his only preservative against sin. 'God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.' 'And if any man sin we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for our's only, but also for the sins of the whole world.' For ever blessed be his Holy Name, He has left with his Church rich means of grace suited to the wants

Eph. i. 3.

Luk. xxiv. 50.

1 Cor. vi. 17.

Acts iii. 26.

1 John ii. 1,  
2.

Christ  
Priest.

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of every age, and people, and language, until his coming again. As our merciful High Priest he still blesses, where he has promised his blessing; he invites us to that feast of heavenly love which is the Christian's antepast of Heaven, and the most effectual restorer of lost grace; the undying representation of his sacrifice for man's salvation. His sacrifice, made once for all, has a lively efficacy to the end of the world, and can not be again repeated; but the memorial of it is preserved in the devout affection of the Church, and has a necessary and inseparable connexion with patient continuance in well-doing. To Baptism we look for pardon and acceptance, through justifying faith; but for our continuance in that state, and for recovery of the impaired grace of Baptism, we are eternally indebted to the Sacrament of the Body and Blood of Christ. 'There the Lord hath commanded his blessing, and life for evermore.' Remission of sins through faith, unity with Christ, and through him peace with God, being the blessing that he has annexed to the command, 'Do this in remembrance of me.' And this Sacrament is our Eucharist, or thanksgiving for the mercy of God vouchsafed in Christ; for as the term *εὐχαριστία*, applies in the first instance to the reverent prayer of blessing, that sanctifies to our use the bread of the body; and is the word used of our Lord, when he miraculously fed thousands upon the bread of few; so it means the rendering of devout thanks for whatever mercy God prepares for us, and invites us to receive. In the Lord's

Psal. cxxxiii.

Supper, therefore, we yield hearty thanks to God for his great mercy to us in Christ; the visible emblems of whose Body and Blood are present with us, as that gracious Lord himself is also present. He becomes the spiritual sustenance of our souls; in such a manner that both body and soul receive their appropriate and necessary benefit; our bodies being made clean by his Body, and our souls washed by his most precious Blood. We dwell in Him and He in us; we are one with Him and He with us. But after another manner our Lord gave thanks over the bread of blessing. With Him it was an holy joy for his approaching triumph, ‘through death, over him that hath the power of death.’ The beloved disciple that lay in the Lord’s bosom has been permitted to reveal to us some of the blessed terms of that Eucharist, in the full account that he has given of the discourse of our Lord, at the Last Supper; more particularly in the sustained doxology of the seventeenth chapter of his Gospel. We may be sure that there was something deeply solemn and affecting in our Lord’s words and whole demeanour, from the instantaneous conviction that opened the eyes of the two disciples that journeyed to Emmaus, when this same eucharistic action was repeated in their presence by the risen Lord. ‘It came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them; and their eyes were opened and they knew him.’ Before, our Lord had rebuked them for their slowness of heart, and difficult apprehension of all that the pro-

Christ  
Priest.

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Heb. xi. 14.

Luk. xxiv. 30.

Christ  
Priest.

phets had spoken concerning him. 'Ought not Christ to have suffered these things and to enter into his glory?' but their eyes were holden. 'And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.' Still they knew him not; though afterwards 'they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?' But with the memory of the Last Supper, with the words and deeds of Christ alive in their hearts, they immediately perceived the risen Lord in the sacramental blessing and breaking and distribution of the bread. The meal was no doubt to them an ordinary repast; but the supposition that our Lord should have connected a sacramental act with an ordinary meal, involves no violation of primitive analogies.

Christ therefore as our High Priest was eternally foreordained to that office; he was prefigured in patriarchal times by a typical representative of his person. The sacrifice that he should offer for sin, was declared in the types of the Old Covenant and so significantly proclaimed by the prophets, that in respect of his Mediatorial office of Priest, we know most surely that Jesus is the Christ that should give his people the blessing of peace.

Christ  
King.

Again, the Regal Unction was typical of Christ. That he should be a King was very evident. The original promise made to David, was 'thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for

ever.' And the royal prophet David, speaking by the Spirit, was the first to interpret this promise of an everlasting spiritual Kingdom. 'Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me.' 'Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.' 'Yet have I set my King upon my holy hill of Zion.' After him Isaiah repeats the testimony, 'Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.' Jeremiah carries on the chain of evidence, and by the Holy Ghost describes the twofold nature of Christ as Man and God; the lineal descendant of David, but the King also of Heaven. 'Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness.' While the meek and lowly character of the promised King is described with a minute detail of circumstance by Zechariah, 'Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy King cometh unto thee:

Christ  
King.

Psal. lxxxix.  
35, 36.

Psal. xlv. 6,  
7.

Psal. ii. 6.

Isai. ix. 7.

Jer. xxiii. 5, 6.

Zech. ix. 9.



Christ  
King.

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he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.'

Daniel speaks of Messiah the Prince as being subject to death, for He should 'be cut off;' and indicates the indefectible nature of his Kingdom,

Dan. ii. 44.

'And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.' In due course of time therefore, the angel announced to the Virgin the royal character of the Son that should be born of her;

Luke i. 32, 33.

'and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.'

The throne of David was so manifestly the birthright of Christ, and the testimony of prophecy was so undeviating, that the Jews, as we have seen, ascribed to him no other title than that of Messiah the King. And it was for this reason, that Herod's jealousy was immediately aroused, when he heard of the miraculous events that attended the birth of Christ at Bethlehem, the expected cradle of the Messiah. 'When Herod the king had heard these things, he was troubled, and all Jerusalem with him.' He had himself no other claim to the throne of David, than that he had been placed upon it by the Roman conqueror; he was merely a proselyte to the Jewish religion, his father being an Idumæan, his mother an Arab; and he could only fear

Matt. ii. 3.

that the lineal descendant of David might establish a right to the throne that his son and successor could not easily overthrow. In the thirty-fifth year of his reign, therefore, and within two of his death, he caused that massacre<sup>1</sup> of the Innocents at Bethlehem that he hoped should include Christ. Afterwards, when Herod Antipas was Tetrarch of Galilee, our Lord commenced his ministry; and we quickly find the same traces of jealousy of the Messiah's name among the followers of Herod. While men were musing in their hearts whether John were the Christ, Herod easily found an excuse for throwing him into prison; 'And when he would have put him to death, he feared the multitude, because they counted him as a prophet.'

Christ  
King.

Matt. xiii. 5.

<sup>1</sup> The true extent of this massacre will be properly appreciated, if it is borne in mind that Joseph and Mary had come from a great distance to Bethlehem the city of David, that their names might be enrolled, previously to the levying of a capitation tax by the Romans. The place was manifestly thronged with others of the lineage of David, (Luke ii. 7) who had been compelled to take the journey for the same cause; and as whole families would come up together, the calamity would indeed be as widely spread as even the subtle cruelty of Herod could desire. The application of the prophet's words are as full of truth as of pathos, 'In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.' The reader will not fail to remember

that Rachel died 'when there was but a little way to come to Ephrath (Bethlehem) Gen. xxxv. 16—19, and was there buried.' Hence, although Judah was the son of Leah, Rachel as a tender mother is described in this application of prophecy, as refusing to be comforted for the barbarity perpetrated at her tomb. It is remarkable that a certain degree of parallelism exists between the last journey of Rachel, and the journey of the Blessed Virgin. In both mothers their time was accomplished; and both journeyed by the self-same route, to be delivered almost in the self-same spot; for the route from Nazareth would lead to Bethel from whence Rachel journeyed, Gen. xxxv. 16, and from thence through the sites of Rama, and Jerusalem to 'Ephrath which is Bethlehem.' Gen. xxxv. 19.

- Christ  
King.
- John vii. 26, 27. His wife, however, partly from a spirit of revenge, but partly perhaps to remove an imagined rival, procured his death. 'So also, when the mighty works that were performed by Christ began to be openly known, 'The Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.' And in the close of his ministry, the same political jealousy was revived by the acclamation of the multitude ;
- Mark iii. 6. 'Hosanna to the Son of David, Blessed is the King that cometh in the name of the Lord.' The Herodians therefore (Syr. ܐܝܕܝܢ ܕܗܪܕܝ, 'they of the house of Herod') having possibly in their minds the Chaldee paraphrase of Isai. xvi. 1, 'They shall bring tribute to the Christ of Israel,' 'sought to entangle him in his talk,' and tested his pretensions to the crown of Judah by the artful question, 'Is it lawful to give tribute unto Cæsar, or not?' A false accusation of treason, we may remember, arising out of this question, was laid to his charge before the Roman Governor, 'We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.' The charge of refusing tribute, of course was false, although our Lord plainly asserted his claim to the title of King. So when he was desired to rebuke the multitude for giving him that name and dignity,
- Luke xxiii. 1-3.
- Luke xix. 40. he said, 'I tell you that, if these should hold their peace, the stones would immediately cry out.' And
- John xviii. 37. even to Pilate's question, 'Art thou a king then?' Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into

the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.' For our Lord's kingdom is coextensive with the truth; and directly antagonistic of error and falsehood. To be subjects of Christ, and of the truth, are altogether convertible terms. Manifestly therefore our Lord vindicated by his answers his own royal title and dignity; but in a way that was wholly void of offence to the temporal power.

Christ  
King.

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Lastly, as our Lord commenced his ministry by claiming for himself the mission of a prophet, and closed it as our merciful High Priest, by making atonement for the sins of his people; so also he fully vindicated his Eternal Majesty, as Supreme Head over all things to the Church, when he took unto himself once more His great power, and rose from the dead, the Lord of Life. For the space of forty days he continued among his disciples, and laid deep the foundation of that kingdom that never shall be shaken. Opening their understandings, that they might understand the hidden mysteries contained in Scripture concerning God's eternal counsel, and Christ made perfect by suffering, and the Church his mystical body. Breathing on them, and conferring the first fruits of that good Spirit, which should be poured forth upon the Church at large on the day of Pentecost; giving them power to bind and loose; to admit into the fellowship of his most holy religion; and to cast forth, according to the judgment of the Spirit. And then, at length, when He had given to his servants charge to rule his

Christ  
King.

Psal. xxiv.  
9, 10.

Church diligently, until his second coming in power and great glory, he was taken up into heaven, and a cloud received Him out of their sight. 'Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come it. Who is this King of glory? The Lord of hosts, he is the King of glory.'

Gal. iv. 19.

And the benefits that we receive from Christ our heavenly King are many and various. Whatever we pray for in his most perfect Prayer, believing, we receive from his royal bounty and goodness. Whether it be for grace to do his will freely and willingly upon earth, as it is done perfectly by his angels in heaven; or for the bread of the body; or, which is far more needful, the daily nourishment of the soul, by the communication of his own gracious Spirit, the formation of Christ within; or for pardon and forgiveness of the sins that we every day commit; or that the power of Christ may be exerted in our behalf, in leading us away from temptation, and shielding us when exposed; or that a deliverance from evil may be vouchsafed to us, more and more complete as life wears on. Whatever it is that we pray for, it is to Christ the King that we look; that he who reigns over us, may also reign within us, and establish his throne in our hearts; so that by the noblest of our social feelings, a steady reasonable loyalty, we may be consecrated to him, in every thought of our hearts, every word of our lips, and every deed of our bodies. 'Let the words of my mouth, and the meditation of my heart, be accept-

Psal. xix. 14.



able in thy sight, O Lord, my strength, and my redeemer.' His only Son.

The name Jesus being 'God Salvation,' and the title Christ implying that union of the two natures, divine and human, which constituted in substance whatever Jesus is in name, the Creed next states, that He who bore the name and title upon earth, is all that is expressed in the one and implied in the other, that He is the only begotten Son of God. In considering these words it will be necessary, first to declare the Catholic Faith, upon this point; and then to weigh carefully those texts of Scripture which fully support it. We believe therefore, to use the words of our Church, that 'The Son, which is the Word of the Father, Art. II. begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the God-head and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man.'

The Son is begotten before all worlds, and from all eternity, of the Father, 'God of God, Light of Light, Very God of Very God, begotten, not made.' He proceeds from the Father, but John viii. 42. it is in the way of filiation; and therefore receives by generation the complete and perfect substance of the Father. Whatever enters into the nature

His only  
Son.

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of man, his whole substance and being, is derived from father to son. So also that substance of Infinite Perfection that forms the being of God the Father, is by generation God the Son. Perfect Love and Goodness; Eternal Truth and Wisdom; Infinite Justice and Power, is the very substance of the God of Heaven whom we adore. The Son hath obtained by generation all these self-same Realities of Infinite Perfection; and as the Father is One, so also the Son is One; the Unity of the Godhead, like every other attribute, being equally derived from the Father, and communicated to the Son by generation. In this way the Catholic faith effectually excludes the idea of any other Son; and the eternally begotten, is the only begotten Son of God.

It was necessary also at a very early period of the Christian Church, that the Son's distinct personality should be clearly defined. For Praxeas in the West, and Noetus in the East, holding the *μοναρχία*, or unity of God, denied any personal distinction in the Deity; and thereby, since they confessed that God was in Christ, whether they avowed it or not, they originated the Patripassian error. If Praxeas therefore professed faith in One God, Tertullian in declaring that article of the Catholic faith, is very careful to define the Personality of the Son; as may be seen in the form of Creed exhibited by him in opposition to Praxeas. If also Noetus in the East, at a still earlier date, upheld the *μοναρχία*, it was as a thorough Patri-

passian<sup>1</sup>. His words quoted by Hippolytus shew this. ‘See,’ he says, ‘how the Scriptures proclaim the Unity of God. This being clearly shewn, and the Scriptures bearing this testimony, I am compelled, where the unity of the Godhead is confessed, to declare him passible. For Christ was God, and he suffered for us, being the Father himself, that He might also be able to save us.’ The heresy was instantly condemned, and the heretic ejected from the Church; the Synod affirming, like Tertullian<sup>2</sup>, ‘We also know truly that there is one God. We know Christ, we know that the Son suffered as he suffered, died as he died, and rose again.’

His only  
Son.

That which the Father is then, He is in Himself. That which the Son is, He is from the Father by generation. That which the Holy Ghost is, He is by proceeding from the Father and the Son. To be self-existent and eternal, is the property of the Father, to be eternally begotten of the Father, is the property of the Son; to proceed no less eternally from the Father and the Son, is the property of the Holy Ghost, ‘None is afore or after other; none is greater or less than another.’ The Son therefore proceeds from the Father, but it is as Son by generation, whereby He is One with

<sup>1</sup> Ὁρᾶς, φῆσιν, πῶς ἓνα Θεὸν κηρύσσουσιν αἱ γραφαί; τούτου ἐμφανῶς δεικνυμένου, τούτων οὕτως μαρτυρουμένων, ἀνάγκην φησὶν ἔχειν, ἑνὸς ὁμολογουμένου, τοῦτον ὑπὸ πάθος φέρειν. Χριστὸς γὰρ ἦν Θεός, καὶ ἔπασχεν δι’ ἡμᾶς, αὐτὸς ὢν Πατήρ, ἵνα καὶ σώσῃται ἡμᾶς

δυνηθῇ.

<sup>2</sup> Καὶ ἡμεῖς ἓνα Θεὸν οἶδαμεν ἀληθῶς, οἶδαμεν Χριστόν, οἶδαμεν τὸν Υἱὸν παθόντα καθὼς ἔπαθεν, ἀποθανόντα καθὼς ἀπέθανεν, καὶ ἀναστάντα, κ.τ.λ. Hippol. c. Noet. 1, 2.

His only  
Son.

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the Father, as the Father is One in Himself; the Holy Spirit proceeds both from Father and Son, which cannot be by filiation; but it is by 'procession from both.' We indeed can only declare that which Scripture pronounces as truly, as that God made the world; and from that source alone we can know the mode, whereby the Son and Holy Spirit have a personality distinct from that of the Father and of each other; while Father, Son, and Holy Spirit are One, and indivisible in their Divine Nature. He therefore, who was from all eternity One with the Father, 'in the mere glory of the Son of God,' 'for us men and for our salvation came down from heaven.' For the Scripture shews clearly that the Son existed in heaven before He became incarnate; and that all things were made by Him.

Hooker.

The more ancient Roman Creed simply states that our Lord Jesus Christ stands in relation to God the Father, as 'His only Son.' The Nicene Creed further defines the term as, 'Begotten of his Father before all worlds, God of God, Light of Light, very God of very God.' The first clause, the reader will observe, obtained an almost universal currency in the Eastern Churches for many years before the Nicene Council. Thus the Creed in the Apostolical Constitutions, the Creed of the Martyr Lucian, and the Creeds of Jerusalem and Cæsarea, all declare, that the Son was 'begotten of His Father before the worlds.' And this expression of doctrine would seem to have a definite bearing, in refutation of the Valentinian Æonic

theory. It was, most probably, first introduced into the Oriental Creeds after the time of Irenæus; for the Rule of Faith preserved by him is essentially of an Oriental cast, himself having been of Eastern extraction; and writing, as he did, against Valentinus, he could hardly have omitted a clause, that so pointedly condemned the notion, that Christ was one of the later αἰῶνες<sup>1</sup>. The words, as a deduction from the Scripture, 'By whom also he made the worlds,' were probably inserted in the Creeds of the East, before the close of the second century. In like manner the Creeds of Gregory and Lucian affirm the Son to be God of God; and the Jerusalem formulary, that He is Very God; while the Creed that Eusebius put forth at Nice, as the formulary established at Cæsarea by old traditional usage, supplied the exact words, that the Son is 'God of God, Light of Light.' That our Lord Jesus Christ as the Son of God, is God of God, has already been fully shewn. That He is the Light of every soul that he redeems, has also been explained. But it is in another sense that He is here said to be 'Light of Light;' for by an illustration, that is less objectionable perhaps than many others that have been used, though itself of course insufficient<sup>2</sup>, the term is intended to convey to the mind the notion of the Son's generation of the

Light of  
Light.

Heb. i. 2.

p. 66.

p. 193.

<sup>1</sup> Quemadmodum Christum post-genitum quidem reliquis, perfectum autem dicitis emissum. Iren. 11. 24. Alterum autem Christum, quem et posteriorem reliquis æonibus cum Spiritu Sancto factum esse

dicunt. 35.

<sup>2</sup> Irenæus adopts the illustration with a caution, "Lumen rectissime dicetur, sed in his nihil simile ei, quod est secundum nos, lumini." ii. 16.



Light of  
Light.

John i. 9; viii.  
12.  
1 John i. 5.

Heb. i. 3.

Psal. xxxvi.  
10.

Father. As the ray is truly generated of the heavenly body the sun in time, and is inseparable from it; so truly is the Son begotten of the Father in eternity. The 'Son is the true Light,' and 'the Light of the world;' and 'God is Light;' in whatever sense, therefore, God the Father is said to be light, in the same sense is the Son of God most truly light. In the Old Testament no figure is more common than the comparison of the Divine nature to the purest and most glorious substance known to man, the element of Light; and one of these passages is rendered by the Chaldee paraphrast in words that would almost seem to have been adopted by St Paul, where he says that the Son is 'the brightness of the Father's glory.' Ἀπαύγασμα τῆς δόξης, being a literal interpretation of the words יְרֵאָה־בְּנֵי, whereby the Hebrew אֱלֹהִים is rendered by the Paraphrast in the passage, 'In thy light,' in the brightness of thy glory, 'shall we see light.' But inseparable as the ray is from the body of glory from whence it is sent forth, far more intimately one is the Son with the Father. 'If He be Light of Light, the Son of the Father, when did the Father ever exist destitute of light? For as the property of giving light is inseparable from fire, so also is the light begotten of the Father inseparable from Him<sup>1</sup>.' Again, the Father is said by our Lord to be 'the only true God;' and the Son has obtained by generation the same

<sup>1</sup> Εἰ φῶς ἐστὶν ἐκ φωτός, τοῦ οὕτω καὶ τοῦ Πατρὸς τὸ ἐξ αὐτοῦ γεννώμενον φῶς. Cyr. *Al. Thes.* A. iv.  
Πατρὶ τὸ φῶς αὐτοῦ; ὡς γὰρ ἀχώριστον τοῦ πυρός τὸ φωτίζειν,

attribute; for St John declares, that 'We are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.' Hence wherever it became necessary for the Church to define her faith in the very and true God, in contradistinction to the senseless ravings of heresy, the definition was inserted in this part of the Creed, and the Son was scripturally declared to be Very God of Very God.

The Nicene Creed further adds, that the Son was 'Begotten, not made;' for in no other way could he be the Son, than by being begotten of the Father. This point having been considered already, we need not otherwise revert to it, than to demonstrate the particular error against which this doctrinal statement was directed; which was clearly the Arian notion, that the Son was created from non-existent substance, and therefore in time. The fundamental tenets of this party were the two dicta, that once the Son was not, *ἦν ποτὲ ὅτε οὐκ ἦν*, and that He was formed of that which was not, *ἐξ οὐκ ὄντων ἐγένετο*. The Christian doctrine, that the Son was eternally begotten of the Father, was the negation of Arianism, upon both these points. The clause was inserted for the first time in the Nicene Creed, as being, equally with the theological term, *ὁμοούσιον*, a test of orthodoxy, that was antagonistic of Arianism. And the same reasoning that compelled the Eusebian party to allow the one term, whether sincerely or not, involved the adoption of the other; of course both were rejected by the more inveterate partisans of

Begotten  
not made.

1 John v. 20.

See p. 69.

Ὁμοούσιος. Arius, whom the council accordingly condemned.

See p. 70.

The two words, therefore, of this clause, the one predicated, and the other denied with relation to the Divine Nature of Christ, namely, that he is 'Begotten, not made,' would severally represent the faith of the Church Catholic, and the main tenet of Arianism. The definition harmonises entirely in spirit with the terminology of the Primitive Church; but we need not look for the precise expression, prior to the notions of Arius, to meet which it was in fact constructed.

Of one substance.

This doctrine is further expressed in the Nicene formulary of faith, by the term ὁμοούσιος, declaring the Son to be, not of similar, but of the same identical substance with the Father, and one with him. The word was not invented for the occasion, but was of old established use in the Church, having been adopted originally from the language of philosophy. Thus Porphyry uses it of the vital principle, or entelechia, as being the same in all animate creation<sup>1</sup>. εἶγε ὁμοούσιοι αἱ τῶν ζώων ψυχαὶ ἡμετέρας. So also, words of Aristotle are quoted by an anonymous writer upon the soul, affirming the consubstantial nature of the stars, ὁμοούσια δὲ πάντα ἄστρα. The Valentinian Gnostics made free use of the term, as we learn from Irenæus, in speaking of their Æonic emanations, having borrowed it, according to Bishop Bull, from the orthodox expressions of the Church. For it is

Bull, Def. F.  
N. ii. l. 1.

<sup>1</sup> Porph. *de Abstin. ab esu anim.*  
i. 19. Theodoret quotes the similar words of Apollinaris; Οἱ ἀνθρωποι

τοῖς ἀλόγοις ζώοις ὁμοούσιοι κατὰ τὸ σῶμα τὸ ἄλογον· ἑτεροῦσιοι δὲ καθὸ λογικοί.

very certain, that it was a word known to the Ante-Nicene Church, and used to identify perfectly the nature of the Son with the Father. We have already seen that Eusebius in the letter to the Church of Cæsarea, states expressly, that it was no new term to the Christian Church : ‘ We are aware See p. 71. that certain eloquent and illustrious bishops and writers of the ancients have made use of the term *ὁμοούσιος*, in speaking of the Divinity of the Father and Son.’ Athanasius declares the same thing in his epistle to the African bishops, where he states that the word was incorporated in the Nicene Creed, upon the authority of ancient bishops, *τῇ μαρτυρίᾳ τῶν ἀρχαίων ἐπισκόπων*. And in the preceding century we still find Dionysius of Alexandria appealing to older writers, in confirmation of the catholic use of the word ; ‘ the consubstantiality of the Son affirmed by the holy fathers,’ *ὁμοούσιον τῷ Πατρὶ εἰρήμενον ὑπὸ τῶν ἁγίων πατέρων*. Now since the existence of the word in the theology of this century is most certain, since also rather an extensive discussion had already arisen in the Church, respecting the consubstantiality of the Son, owing to the alleged unsoundness of Dionysius, bishop of Alexandria, upon this point, a charge however from which he entirely vindicated himself, it is scarcely possible to imagine that the term *ὁμοούσιος* was unfamiliar to the ears of the two generations at least that preceded the Council of Nice. But further, it was in consequence of the authority possessed by the term, Athanas. de Sent. Dionys. A.D. 269. that Paul of Samosata adopted it, only that he

Ὁμοούσιος, might affix an interpretation agreeable to his own heretical tenets<sup>1</sup>. For he taught, that our Lord had no existence previously to his birth of the Blessed Virgin; and that if he were consubstantial with the Father, as the Church taught, it must be by the deification of the human Body of Christ. In this sense, therefore, as involving a grossly impious notion of the Deity, the Council of Antioch, that condemned Paul, wholly denied the consubstantiality of the Son, as regards his human nature; with regard to the Eternal Divine Substance of the Word, they expressed themselves distinctly, but suppressing for the time the term that had been so grossly perverted by Paul from its true theological meaning. Origen again, the instructor of Dionysius, used the word in the same sense as the Nicene Council; as shewn by Ruffinus, in his statement of the corruption of the writings of Origen, and by Pamphilus in his Apology. While Tertullian, whose thoughts are often manifestly Greek, though his words are Latin<sup>2</sup>, very possibly had this word in his mind, as Bishop Bull observes, when he says, that the three persons of the Trinity are, ‘unius substantiæ<sup>3</sup>.’ The expression ὁμοούσιος there-

Euseb. H. E.  
vi. 29.

<sup>1</sup> Fleury, *Hist. Eccl.* viii. 1. Athan. *de Syn.* Burton's *Lect.* A.D. 269. Bull. *Def. Fid. Nic.* ii. 1, § 9—14.

<sup>2</sup> A singular instance of this is observable in the opening words of the *Treatise de Oratione*, where the word ‘utrumque’ would seem to refer to three several subjects, Dei Spiritus, et Dei Sermo, et Dei ratio, but the two last are included in the

one complex logical idea Λόγος; and that they were intended by the writer to be so taken is manifest, from the close combination of the terms that he proceeds to make, Sermo rationis, et ratio Sermonis, et Spiritus; utrumque Jesus Christus, &c.

<sup>3</sup> *Adv. Prax.* ii. It is remarkable that Ruffinus gives precisely this translation of the word ὁμοού-



fore, would seem to have been naturalised in the theological terms of the Church for more than a century preceding its first formal incorporation in her Creeds; the idea attached to the word was always the same; and expressed the complete identity, in substance and nature, of the Son with the Father; preserving however to each, a distinct hypostatical subsistence.

God the Son, therefore, being of one substance with God the Father, and existing in the selfsame attributes, of Power and Goodness and Truth, has performed as truly as the Father all those marvellous acts of creation, that are the external manifestations of the Deity. ‘What things soever the Father doeth, these also doeth the Son likewise.’ Hence the living Word, as distinctly as the Church in her Creed, declares of the Son, that ‘By Him all things were made.’ ‘All things were made by Him, and without Him was not any thing made that was made.’ ‘The world was made by Him, and the world knew Him not.’ ‘By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist.’ ‘To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.’ And as God the Son created, so also he ‘uphold-

*ὁμοούσιος.*

By whom  
all things  
were made.

John v. 19.

John i. 3, 10.

Col. i. 16, 17.

1 Cor. viii. 6.

Heb. i. 3.  
1 Cor. i. 24.

*σιος* as used by Origen. ‘Ut qui Patrem et Filium unius substantiæ, quod Græce *ὁμοούσιον* dicitur, de-

signavit.’ *De depravatione libr. Origenis.*



than our own translation, which without reason interprets, as of honourable preference, words that mean only precedence in point of time. The Baptist fully avows his own inferiority in those other words which are recorded by all four Evangelists, 'Whose shoe's latchet I am not worthy to unloose.' John i. 27. Since, therefore, it is certain, that both as regards his birth, and the commencement of his ministry, the Baptist had precedence of Christ; since also the words, whereby he assigned priority to the Lord, can only be interpreted of time; it follows that Christ existed both before the birth of John, and before his own Incarnation. And when St John bare record of Christ, that he was 'the Son of God,' he could only mean that Being, who equally with the Father inhabiteth eternity. Wherever then in the course of our Lord's history, faith was confessed in Him as the Son of God, it was the result of faith in His own Divine character and works, supported by the public testimony of St John, rather than the application to him of any traditional interpretation of Scripture<sup>1</sup>. John i. 48, 49. Nathanael received direct evidence that the All-seeing God was

<sup>1</sup> It is with extreme diffidence that this assertion is made, where Bishop Pearson states the contrary, i. 172. But he has advanced no other authority for the opinion than the Platonist, Philo. ii. 108; and the quotation from Origen, in the note, states generally, that no Jew would allow it to be the language of prophecy, that the Son of God should come. 'Ιουδαῖος δὲ οὐκ ἂν ὁμολογήσῃ, ὅτι προφήτης τις εἶπεν ἤξειν Θεοῦ Υἱόν· ὁ γὰρ λέ-

γουσὶν ἔστιν, ὅτι ἤξει ὁ Χριστὸς τοῦ Θεοῦ, c. *Cels.* i. 49. Elsewhere Origen carefully repeats the assertion. His words are, 'Εγὼ δὲ καὶ πολλοῖς 'Ιουδαίοις καὶ σοφοῖς γε ἐπαγγελλομένοις εἶναι συμβαλὼν, οὐδένας ἀκήκοα ἐπαινούντος τὸ Λόγον εἶναι Υἱὸν τοῦ Θεοῦ, ὡς ὁ Κέλσος εἴρηκε· καὶ τοῦτο περι-άπτων τῷ τοῦ 'Ιουδαίου προσώπῳ, λέγοντος· ὡς εἰ γε ὁ λόγος ἔστιν ὑμῖν υἱὸς τοῦ Θεοῦ, καὶ ἡμεῖς ἐπαινοῦμεν. c. *Cels.* ii. 31.

Pre-  
existence.

in Christ; and it drew forth an instant confession of faith in that record of John, of which Philip had informed him. So again 'One of the two, which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, The Christ;' but it is impossible to believe that Andrew, who in fact heard John's record, should not also have declared to his brother that the Messiah was also known to be the Son of God, by the descent of the Holy Spirit, and the voice of the Father from Heaven. Upon this testimony, therefore, corroborated as it subsequently was by the miracles of Christ, the confession was based,

John i. 40, 41.

John vi. 69.

John xi. 27.

Heb. xi. 35.

Matt. xxvi. 63.

'we believe and are sure that thou art that Christ, the Son of the living God.' The Apostles having made this confession, wherever for the future the title of the Son of God was applied to our Lord through faith, or ascribed in mockery by his enemies, it is referrible ultimately to the record of John. So within half a year of our Lord's death, Martha confessed, 'I believe that thou art the Christ, the Son of God, which should come into the world;' and 'by faith women received their dead restored to life again.' So also the High Priest, aware of the disciples' belief, said, 'I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.'

The confession of faith made first by Nathanael, and afterwards by St Peter and by Martha, and allowed to pass unchallenged by our Lord,

prepares us for his own very definite statements in conformity with their belief. We must not expect, however, that the abrupt termination of his ministry would be risked by an open declaration of this truth, before his mission was accomplished; for it was not possible 'that a prophet should perish out of Israel,' till his burthen was delivered; and it is observable that our Lord used much caution in the early part of his ministry, which he wholly discarded as it drew to a close. More than two years, however, before he suffered, that is, at the second Passover of his ministry, our Lord made use of expressions, which the Jews could only interpret as applying to himself as the Son of God, and therefore God; 'Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.' He reminded them at the same time of John's testimony: 'Ye sent unto John, and he bare witness unto the truth.' Again, after the next or third Passover, at the autumnal feast of Tabernacles, we find our Lord asserting his unity with the Father; and St John adds, that 'No man laid hands on him, for his hour was not yet come.' He declared himself in the same term אֲנִי הָאֵל whereby God made himself known to Moses, 'If ye believe not that I AM, ye shall die in your sins;' and the words called forth from the Jews the pointed and anxious question, 'Who art thou?' but although our Lord in his answer once more

Pre-existence.

Luke xiii. 33.

John v. 17, 18.

John v. 33.

John viii. 19, 20.

John viii. 24.

John viii. 25.



Pre-existence.  
 John viii. 27. declared his unity with the Father, yet to their ears his words were as parables, and 'They understood not that he spake to them of the Father.' Afterwards, Christ in plain terms, and beyond the possibility of mistake, declared his pre-existence before he came in the flesh. To the words:

John viii. 51. 'Verily, verily, I say unto you, If a man keep my saying, he shall never see death;' the Jews instantly retorted, that many holy men had seen

John viii. 53. death; 'Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?' Our Lord replied,

John viii. 56—58. 'Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am.' He said not, 'I was,' as the Baptist had affirmed, 'for he was before me,' but he said,

John viii. 59. I AM. And the Jews took up stones to cast at him, for what they could only consider to be a blasphemous identification of himself with the God of Abraham. In passing on from these very remarkable passages, it may be observed, that where our Lord perceived a faith that could receive the truth, he demanded belief in himself as the

John ix. 33. Son of God, 'Dost thou believe in the Son of God?' But where there was the evil heart of unbelief, our Lord usually expressed no more than general unity with the Father; e.g. 'I and my

John v. 17, 30; viii. 19, 38; x. 30. Father are one;' but this was a sufficient identification of himself with God, in the mind of his

hearers, for 'they took up stones again to cast at him;' and they said, 'For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.' Though many therefore disbelieved, 'many also resorted unto him, and said, John did no miracle: but all things that John spake of this man were true;' the chief thing that John spake of him being: 'I saw, and bare record that this is the Son of God.'

Pre-  
existence.

John x. 31.  
John x. 33.

John x. 41.

John i. 34.

Further, the same use of the present tense, whereby Christ said, 'Before Abraham was, I am,' and which is applicable only to the Divine Being, as equally existent in the past, the present, and the future, is also to be observed in our Lord's discourse with Nicodemus. 'No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man that is<sup>1</sup>, *ὁ ὤν*, in heaven;' as the Baptist declared, 'He that cometh from heaven is above all;' and as Christ said on a somewhat similar occasion, 'What and if ye shall see the Son of man ascend up where he was before?' Taking the two passages together, and comparing the words of the Baptist, we cannot avoid the necessary conclusion, that, by virtue of the Divinity, the Son of Man though on earth, was simultaneously in heaven; that the place to which he should ascend, being no other than heaven, was the place from whence he came forth into the world; and that by reason of his eternal origin he is above all. How then is He any other than the Almighty

John iii. 13.

John iii. 31.

John vi. 62.

<sup>1</sup> The term used by the LXX translators in rendering I AM that I AM, and I AM hath sent thee, is

the same as that used by the Saviour *ὁ ὤν*.

Pre-  
existence.

Rom. ix. 5.

John iii. 8,  
11.

vi. 46, 56—58.  
comp. i. 18.

iii. 5; vi. 53;

Being that inhabiteth eternity, 'Christ, over all, God blessed for ever?' In other respects also, our Saviour's discourse with Nicodemus has many points of similitude with the words in the sixth chapter of the same Gospel. In both cases those to whom our Lord addressed himself, had been attracted by his miracles. To both equally our Lord describes himself as the Son of Man, but with an intimate and primary knowledge of such heavenly mysteries, as the operation of the Spirit in the second birth; and the mode of man's union through Christ with God. In both discourses a sacramental<sup>1</sup> union with Christ is made indispensable for salvation. In neither instance did the

<sup>1</sup> Our Lord's expression of surprise, iii. 10, 'Art thou a master of Israel, and knowest not these things?' very possibly refers to Jewish notions with respect to the esoteric effects of circumcision of which we read in the ancient cabalistic book Zohar, on Genesis, Sect. לך לך, "And in my flesh I shall see God;" what is the meaning of 'in my flesh?' in my substance. 'For myself,' might have been expected, but he says, 'in my flesh;' and with propriety. For this agrees with the Scriptures, Jer. xi. 15, 'The holy flesh is passed from thee;' and, 'My covenant shall be in your flesh.' It is a tradition that at all times when a son of man is sealed with the holy seal of this sign, from thenceforth he truly beholds the Blessed; and the holy soul is united with Him. If he be not worthy, so that this sign is not preserved, what is written? 'By the blast of God they perish;' Job iv. 9, because they have not pre-

served the seal of the Blessed. But if he be worthy, so that it be preserved, the glory does not separate itself from him; since it is established on him when this sign is received, and imposed according to form."

ומבשרי אחזה אלוה מאי  
ומבשרי ומעצמי מבעי ליה  
אלא ומבשרי ממש ומאי היא  
דכתיב ובשר קודש יעברו  
מעליך וכתיב והיתה בריתי  
בבשרכם דתניא בכל זמנא  
דאתרשים בר נש בהאי רשום  
קדישא דהאי את מניה חמי  
לקבה ממש ונשמתא קדישא  
אתאחדת ביה אי לא זכי  
דלא נטיר האי את מה כתיב  
מנשמת אלוה יאבדו דהא  
רשומא דקבה לא אתנטר ואי

hearer receive the words otherwise than in a carnal sense. But our Lord was speaking on the one hand of regeneration by the Spirit, 'that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit,' and on the other, of a spiritual and heavenly assimilation of the living bread that came down from heaven, which was himself; 'It is the Spirit that quickeneth, the flesh profiteth nothing.' In either case also, the same mighty proof should be given of the spiritual import of his words, by the Ascension of the Son of Man in a glorified body to take possession of the throne, that belongs alone to Him, who was, and is, and ever shall be.

Pre-existence.

John iii. 4, 9;  
vi. 52, 60, 66.  
iii. 6.

John vi. 50,  
51, 57, 58, 63.

Again, it is stated by St Peter, that Christ was made manifest to those who were before the flood; 'being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah.' It was by the Spirit of Christ that Noah, as a preacher of righteousness, warned the old world of its peril, while the ark was preparing; as the same writer states that it was by the Spirit of Christ that the prophets of old 'prophesied of the grace that should come: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.'

1 Pet. iii. 18-20.

1 Pet. i. 11.

מתקמא ביה כד אתנסיב וזי ונטיר ליה שכינתא לא  
והאי אר עייל באתריה. אתפרשא מניה אימתי

- Pre-existence. The words of St Peter therefore contain another indication of Christ's pre-existence in the glory of the Godhead before the Incarnation. In the same way the individual glory of the Word was revealed to Isaiah in his vision, 'I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory.' The Chaldee paraphrase writes, 'I saw the glory of the Lord,' "יֵת יְקָרָא דִּי"; and the same message which the prophet was then charged to convey to a people blind, and deaf, and hard of heart, is stated by St John to have had a literal fulfilment in Christ's rejection by his countrymen, 'These things said Esaias, when he saw his glory, and spake of Him.' St John evidently refers to the Chaldee paraphrase; and therefore 'of the Son he saith, Thy throne, O God, is for ever and ever.'
- Isai. vi. 1—3.
- Isai. vi. 10.
- John xii. 41.
- Heb. i. 8.

These Scriptures will lead us to perceive at once, how completely the analogy of Scripture is preserved by St John, when he attributes the creation of the world to the Divine Word. The term itself was applied to Christ for two very necessary reasons. In the first place, because it was already a theological term recognised in the Chaldee paraphrases<sup>1</sup> of Scripture, that were now

<sup>1</sup> 'I conceive this Chaldee paraphrase to represent the sense of the

Jews of that age, as being their public interpretation of Scripture.



read to the people instead of the Hebrew text. Word.  
 The name Jehovah is repeatedly translated by the paraphrast as the Word of God. Pronouns referring to God are rendered by 'His Word,' מִימְרָא "וְי"; a few of these numerous instances may be found by referring to the Targums on Gen. i. 27; iii. 8; iv. 26; xxviii. 20, 21; Ruth iii. 8; Job xx. 29; Ps. liv. 4; Isai. xlv. 12; xlvi. 13; Jer. xxvii. 5; Exod. xiv. 31, &c. No term therefore was better adapted to connect the faith of Christ with the current notions of the Jews, than this well-established term. And in the second place, some such term was needed to express the pre-existent glory of Christ. For since the name Jesus was only given at the circumcision, and the term Christ only attaches to him by a prolepsis of the title, before the union of the two natures in the Incarnation, some term was needed, in speaking of the Eternal Son as the Creator of the universe, which should express his distinct personality in the Godhead, before he took upon him our nature. The term familiar to the Jewish mind, the Word of God, supplied the need. There is no reason for supposing that if the expression had not already obtained an authoritative sanction, the Apostle would have used it. The Wisdom of God is a Biblical term, and would have marked equally well the eternal subsistence of Him by whom the worlds were made; for it indicates the combination of

Wherefore what we find common of that nation.' Bishop Pearson, II.  
 and frequent in it, we cannot but 116.  
 think the vulgar and general opinion

Word. those Perfect Attributes of God, his Truth and Justice, as well as his Goodness and Mercy; and it is for this reason that St Paul, writing before St John, adopts the term from king Solomon, and styles 'Christ the Power of God and the Wisdom of God.' The appellation, however, for the reason adduced, would not be so readily understood or accepted, as 'The Word of God.' And in applying this name to Christ, the Evangelist is especially careful that no other meaning should be attached to it, than that which it already bore; namely, a manifestation of the very God himself. Accordingly, his Gospel commences in ascribing to the Word the creation of the world, exactly as Moses refers this act to the Almighty.

1 Cor. i. 24,  
30.

The similarity between these two statements of Scripture is evident, and in adopting the term *Λόγος*, as applied to Christ, the evangelist took especial care that no other idea should be attached to it, than that which it exhibits in the Chaldaic paraphrase; namely, that it should be identified in every attribute with Jehovah, the Creator of Heaven and Earth. But this is not confined to the opening of his Gospel; for as the leading idea, it is the key which serves to explain many of the more obscure sayings of our Lord.

Isai. xli. 4;  
xliv. 6;  
xlviii. 12.

Again, the book of the Revelation of St John exhibits a title of Christ, which in its signification certainly pertains to no other than God. Possibly it is the very name Jehovah. 'I am the first, and I am the last,' was a frequent declaration of God by the mouth of Isaiah. It is applied

also to the Son of Man in the book of Revelation; Alpha and Omega.  
 'Fear not; I am the First and the Last: I am He Rev. i. 17, 18.  
 that liveth and was dead; and, behold, I am alive  
 for evermore.' Hence in four places, Christ is  
 revealed to St John as Alpha and Omega, a term Rev. i. 8, 11.  
 xxi. 6; xxii.  
 13.  
 wholly ideal of God. But the letters themselves,  
 when placed together, and pronounced consecu-  
 tively, AΩ are as nearly as possible the Greek  
 equivalent for the Hebrew word Jehovah. What-  
 ever may have been the Hebrew pronunciation  
 of יהוה, in Greek it was expressed by ΙΑΩ, as See p. 160,  
 note.  
 Bishop Pearson has shewn. Now the analogy  
 of other names, as Jehoram, Jehoshaphat, Jeho-  
 shuah, forbids the notion that ΙΑΩ should repre-  
 sent the pronunciation of יהוה. Possibly it may  
 be descriptive of the Eternal Attributes of the  
 Deity; for whereas the first letter Ι is the Hebrew  
 abbreviated form of Jehovah 'י, the entire word  
 ΙΑΩ would express the idea of 'Jehovah the First  
 and the Last.' But however this may be, the  
 term Alpha and Omega, as a comprehensive term,  
 is as descriptive of Him who holdeth all things in  
 the hollow of his hand, as the Name I AM speaks  
 to us of the Eternal, to whom the past and the  
 future are equally present.

St Paul assigns to Christ, in his epistle to the  
 Hebrews, the same attribute of eternal power,  
 the same creative energy with the Father; and as  
 the Evangelist ascribes the creation of all things  
 to Christ, by a specific reference to him of those  
 works which Moses attributes to God; so the

Express  
image of  
the Father.

John i. 18.  
Heb. i. 1—3.

Apostle states, that as the prophets of old were the exponents of God's will, in preparing for the new creation, the Son was the very manifestation of that will. The Spirit of God spake by the prophets. The Son reveals to us the Father. 'God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.'

Heb. i. 4.

Heb. i. 2.

Heb. i. 3.

These words sufficiently shew that Christ by generation has inherited the perfect nature of the Father in all his eternal attributes; 'he hath by inheritance obtained a more excellent name' than the angels. For the Son is the perfect expression of the Father's will, ἐλάλησεν ἡμῖν ἐν Υἱῷ; he is the manifestation of God's Almighty power, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν; he is the brightness of the Father's glory, and the expression of his Being, ἀπαύγασμα τῆς δόξης, καὶ χαρακτήρ τῆς ὑποστάσεως; he is the Allwise Governor of the World, φέρων τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ; and he is also the external evidence of that perfect love and mercy, which is the bond of all the other attributes of God, δι' ἐαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν.

Having now seen, from the plain statements of Scripture, that Christ, as God, existed before the Incarnation; and from all Eternity, as the Word of God; it remains to be proved, from the same source, that in the flesh also, 'God was in Christ' 2 Cor. v. 19. reconciling the world to himself, not imputing their trespasses to them.' Feast of Tabernacles typical.

The *ἐπιδημία*, or Incarnation of the Son of God, was declared by type and by prophecy. It was typified by the Feast of Tabernacles. This feast was kept at the autumnal, as the Passover was at the vernal equinox. It was practically<sup>1</sup> the eucharistic festival, wherein the people gave thanks for the complete ingathering of the fruits of the earth, whether corn-harvest or vintage. In its first<sup>2</sup> institution, however, it was intended to commemorate the life of the children of Israel in the wilderness; which was symbolised by a seven days sojourning in booths formed of green boughs. Now the body is not unfrequently spoken of in Scripture as our tabernacle. So, in the Book of Wisdom, 'The corruptible body presseth down the soul, and the earthy tabernacle weigheth down the mind that museth upon many things.' 'We that are in this tabernacle do groan, being burdened: not for that' Exod. xxiii. 16. Deut. xvi. 13. Lev. xxiii. 40, 42. Wisd. ix. 15. 2 Cor. v. 4.

<sup>1</sup> See Michaelis on the Laws of Moses, § 197. 3.

<sup>2</sup> Thus Aben Ezra in his Commentary on Lev. xxiii. 43, 'For they made for themselves booths after they had crossed the Red sea, and in the desert of Sinai, where they continued for nearly forty years; and such was their custom at every station. Behold therefore this fes-

tival also is a memorial of the exodus from Egypt.' שהיו עושים אהר שבעברו ים סוף סוכות ואף כי במדבר סיני שעמדו שם קרוב מ' שנה וכן מנהג כל המחנות והנה גם זה המועד זכר לציאת מצרים



Feast of  
Taberna-  
cles typical.

2 Pet. i. 14.

Col. ii. 9.

John i. 14.

Matt. xvii. 1.

we would be unclothed, but clothed upon, that mortality might be swallowed up of life.' 'Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.' The reason is evident. This is not our rest. Our present life is only ephemeral, and so long as we are in the flesh, we are as little in our true home, as the children of Israel were settled in their temporary resting-places in the wilderness. And if this be the case with us, much more true was it of our Lord; when He, 'in whom dwelleth all the fullness of the Godhead bodily,' took upon him our mortal nature and became flesh, and ἐσκήνωσεν, dwelt among us. In the transfiguration the three favoured Apostles proposed to build tabernacles for the Lord and his two heavenly attendants. But the eternal Word was already tabernacled in the body now radiant with glory; and that indwelling of God in Christ was proclaimed from heaven, 'This is my beloved Son in whom I am well pleased; hear ye him.'

In a liturgical point of view also, this festival was significant of Christ. For it was<sup>1</sup> the conclusion of the yearly course of solemnities; on the last or great day of the feast the annual reading of the Law was completed; it was therefore called *שמחת התורה*, 'the Rejoicing of the Law;' and the initial Sabbath that followed, was the Sabbath of

<sup>1</sup> So Philo says that the last day was the termination not only of the festival, but of the whole course of the year's solemnities. Ἑπτὰ δὲ ἡμέραις ὁ γόδον ἐπισφραγίζεται,

καλέσας ἐξ ὁδίου αὐτὴν, οὐκ ἐκείνης, ὡς ἔοικε, μόνον τῆς ἑορτῆς, ἀλλὰ πασῶν τῶν ἑτησίων, τελευταῖα γὰρ ἐστὶ τοῦ ἐνιαυτοῦ. *De Sept. et Fest. extr.*

Genesis, *שֵׁבֶת בְּרֵאשִׁית*. So also the Incarnation of Christ was the end of the Law; from which the new creation should date its rise. And there would seem to be a peculiar significance in the juxtaposition of this festival with the great day of atonement, on which the high priest entered with the blood of the sin-offering into the Holy of Holies. This day was on the tenth, as the feast of Tabernacles commenced on the fifteenth of the seventh month. The dispensation declared, not only that the merciful High Priest who should give himself a ransom for sin, should be incarnate, but that he should speedily shew himself to Israel in the flesh, when all the types and ceremonies of the Law should be brought to their proper and legitimate conclusion. But we need not insist further on these analogies, although the circumstances of a true type will necessarily be minute; for there were other features exhibited in the ancient celebration of the Feast of Tabernacles, that are very interesting and full of significance.

The season, as was observed, was that of the autumnal equinox, when the 'former rain' might shortly be expected. Accordingly as a supplicative act, upon each day of the feast, water was drawn from the fount Siloam, and poured in copious libations upon the altar<sup>1</sup>; while the Psalms of Praise, cxiii—cxviii., technically termed *הַלֵּל*, were sung. Now certainly, as a mere human addition to the ordinance of Moses, the mystical action of pouring out water upon the altar could in no way be considered to be typical of Christ; but

<sup>1</sup> Mishna, *Suc.* iv. § 9.

Feast of  
Taberna-  
cles typical.

Feast of  
Taberna-  
cles typical.

John vii. 37,  
38.

κοιλάς,  
Ecclus. li. 21.  
E. V.

it deserves our notice, because our Lord, according to his usual custom, availed himself of present circumstances, and promised as free an outpouring of spiritual thoughts and principles from the heart that believed in him, as had been witnessed in the aqueous libations of the Temple. 'In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his heart shall flow rivers of living water.'

The people at the same time, although they ceased to dwell abroad in tabernacles when Jerusalem had become an extensive and populous city, still retained the custom of gathering boughs of willow and palm; and carrying them in their hands, encircled the altar that they likewise decked with green; singing at the same time the Hallel Psalms. So at least the Mishna<sup>1</sup> and Maimonides<sup>2</sup>

<sup>1</sup> There was a place beneath Jerusalem called Motza: thither they went down, and gathered boughs of willow, which they brought back and set them up on the sides of the altar, so that their heads were bent over the altar...They went round about the altar and said; 'Save now, (Hosanna) O Lord, we beseech thee; O Lord, send us now prosperity.' מקום היה למטה מירושלם ונקרא מוצא יורדין לשם ומלקטין משם מירביות של ערבה ובאין וזוקפין אותן בצידי המזבח וראשיהן כפופין על גבי המזבח תקעו והרעו

ותקעו בכל יום מקפין את המזבח פעם אחת ואומר אנא יהוה הושיעה נא אנא יהוה הצליחה נא Mishna, *Suc.* iv. § 5.

<sup>2</sup> On each day they went about the altar, holding in their hands branches of palm, saying; 'Save now (Hosanna), O Lord; O Lord, send us now prosperity;' but on the seventh day they went about the altar seven times. בכל יום ויום היו מקפין את המזבח בלולביהן בידיהן פעם אחת ואומרים אנא יהוה הושיעה נא אנא

inform us. Now as regards the Psalms that were sung, we may observe, that they contain a distinct reference to the Messiah, who was known as *ὁ ἐρχόμενος*. 'Blessed is he that cometh in the name of the Lord,' or, as the Targum paraphrases the words<sup>1</sup>, 'Blessed is He that cometh in the name of the Word of the Lord.' It was a very remarkable fact, therefore, that with this passage of the Psalm fresh on the memory from antiphonal<sup>2</sup> use, the people should have expressed their growing conviction that Jesus was the Christ. 'Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ, *ὁ ἐρχόμενος*, come out of Galilee?' But the litanical act of the Feast of Tabernacles and the Psalms that were chanted, and the expression of popular opinion with reference to Christ, were all fully pregnant with future meaning. For the Hallel

Feast of  
Taberna-  
cles typical.

Hab. ii. 3.  
LXX.  
Matt. xli. 3.  
Luke vii. 19.  
John vi. 14.  
Psal. cxviii.  
26.

John vii. 40,  
41.

יהוה הצליחה נא וביום  
השביעי מקיפין את המזבח  
שבע פעמים Maimonid, *Halac.*  
*Lulab.* c. vii. 23.

בְּרִיךְ דָּאֲתִי בְּשֵׁם מִיָּמְרָא  
דִּי  
דִּי

<sup>2</sup> Thus in the Targum, Ps. cxviii., from the 23rd to the 26th verse, is a species of antiphonal chant, in which the builders and the descendants of Jesse are mutually responsive; the remaining three verses being put into the mouths respectively of the tribes of the house of Judah, Samuel the prophet, and David. In the same way the highly ancient Commentary on the Psalms, Midrash

Tehillim, preserves this antiphonal character; but those who sustain the 'carmen amœbeum' are the men of Jerusalem, *מבפנים*, from within the Temple; and the men of Judah, *מבחוץ*, from without. It is continued from the Hosanna in ver. 25, until the last verse, in which both join in full choir.

The usage therefore of this Psalm on the great feasts was in all probability antiphonal, and it was on that account the more likely to be impressed upon the memory of the people. Hence upon the occasion of our Lord's triumphant entry into Jerusalem, its words were used as a popular refrain.

Feast of  
Taberna-  
cles typical.

Psalms were used upon the two other principal feasts of the Passover<sup>1</sup> and Pentecost, and also upon the more modern feast of Dedication; which intervened, in the month of December, between the feast of Tabernacles and the feast of the Passover. And in this winter-feast also, the use of the green boughs was adopted. For we read that at the time of its institution by Judas Maccabæus<sup>2</sup>, ‘They kept eight days with gladness, as in the Feast of Tabernacles ... and bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place;’ where the term τῷ εὐοδωσάντι, refers the mind to the word used in the Psalm of Hosannas, Ὡ Κύριε εὐοδώσον δὴ. So remarkable a word occurring in both places is a strong confirmation of Buxtorf’s assertion, that the Psalm of Hosannas was used also regularly at the Feast of Dedication in December; again, therefore, the Temple resounds with the Antiphon, ‘Blessed is He that cometh in the Name of the Lord;’ and again, the Jews having heard the parable of the Good Shepherd, press round Christ with the anxious remonstrance, ‘How long dost thou make us to doubt? If thou be the Christ, tell us plainly.’ The same Psalm was used also at the Feast of the Passover, but this time the people forestalled the Temple-service, and having ‘heard that Jesus was com-

John x. 24.

John xii. 13,  
14.

<sup>1</sup> See Buxtorf. *Lex. Tal. Chald.*  
in voc. שִׁלְחָה.

<sup>2</sup> Καὶ μετ’ εὐφροσύνης ἤγον ἡμέρας ὅκτω σκηνωμάτων τρόπων...

διὸ θύρους καὶ κλάδους ὡραίους,  
ἔτι δὲ φοίνικας ἔχοντες, ὕμνους  
ἀνέφερον τῷ εὐοδῶσαντι καθαρι-  
θῆναι τὸν ἑαυτοῦ τόπον. 2 Μακ.  
x. 6, 7.



ing to Jerusalem, took branches of palm-trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.' The psalm of triumph being associated in the mind of the people with the purification of the Temple, our Lord proceeded, amid the Hosannas of the multitude, to vindicate the honour of God's house, 'and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.' Further, not only by his actions on this occasion, but also by applying to himself texts from the same antiphonal Psalm, prophetic of the Messiah's treatment, and of circumstances bearing upon His second Advent, our Lord struck a chord completely in unison with the popular conviction. 'Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?' And lastly, to the words used by the people, he promised another, and a no less important fulfilment, when the veil should be taken away at length from the heart of Israel, and unbelief should no longer debar the merciful purposes of God. 'I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.'

Feast of  
Taberna-  
cles typical.

Matt. xxi. 12,  
13.

Matt. xxi. 42.  
Psal. cxviii.  
22, 23.

Matt. xxii.  
39.

Having seen, therefore, that in certain respects

Feast of  
Taberna-  
cles typical.

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the Feast of Tabernacles was typical of Christ's Incarnation, we have also traced back to its usages those highly significant acclamations of the multitude, when they welcomed 'the King that cometh in the name of the Lord.' For it was at the feast of Tabernacles of the preceding autumn, that they first appear to have identified Christ with the subject of the festive hymn, and to have entertained the notion that Jesus was the Messiah who should come into the world.

Acts ii. 23.

In the proper places we shall have occasion to observe that the Death, Resurrection, and Ascension of our Lord, were still more definitely shadowed out by the types of the Law; an evidence no less satisfactory than prophecy, that the mystery of our Redemption was the work of the 'determinate counsel and foreknowledge of God.' For the present we proceed to shew from the Scriptures of the New Testament, that God in Christ dwelt among us.

God in  
Christ.

First, the name Emmanuel is highly significant of this truth. The eternal Son has for ever been 'God with us;' He was with us in the merciful counsels of eternity, which in due time were accomplished, when God and Man made one Christ. He was 'God with us' in the days of his humiliation, 'being tempted in all things like as we are, but without sin;' 'surely he hath borne our griefs and carried our sorrows.' But he dwelt among his Apostles in a more intimate relation, as Emmanuel, for they 'beheld his glory, the glory as of the only-begotten of the Father, full of grace

Isai. liii. 4.

John i. 14.

and truth.' And in the words of our daily prayer, 'thy kingdom come,' we pray that he may be ever more and more to us and to all mankind Emmanuel; until in the end all nations shall say, 'We will go with you: for we have heard that God עִמָּכֶם is with you.' And as He is Emmanuel, God with us, so He subsists from the time of the Incarnation, in the two complete and perfect natures of God and Man, without confusion of the one nature with the other; but as mind and matter make one man, so God and man make one Christ, in whom is the Godhead, and also the whole intellectual and material nature of the manhood. And this is expressed very distinctly by the Apostle, where he says, 'Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.' Now we may observe, that in Scripture, the form of any thing means its real nature; so, when Gideon inquired of his captives Zeba and Zalmunna, 'What manner of men were they whom ye slew at Tabor,' they answered, 'As thou art, so were they; each one as the form of a king's son,' כְּתַאֲרִי manifestly of noble birth. Isaiah uses the term in apposition with the face and features that identify a man; 'His visage was so marred more than any man, and his form more than the sons of men.'

God in  
Christ.

Zech. viii. 23.

Phil. ii. 5—8.

Jud. viii. 18.

Isai. lii. 14.

His only  
Son.

If a man's form is marred, his self is marred, and the converse also is true. The Chaldee here interprets מַלְאָךְ form, by כְּכֹדֶשׁ glory, the Septuagint also has δόξα; and the translation helps to assimilate the text in the Epistle to the Philippians with those other words of the Apostle, to the Hebrews, where he speaks of Christ as being the 'brightness of God's glory, and the express image of his person,' i. e. the identical and actual substance of God. Christ Jesus therefore, being in the form of God; that glory of God which Isaiah in the Spirit formerly was permitted to behold; οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, thought it not robbery to be equal with God; but asserted his unity with the Father in the divine essence, 'I and my Father are one.' 'If ye had known me ye should have known the Father also.' And He claimed an entire identity of will with the Father, as a man's will is one and inalienable. 'The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.' He declared also his generation from the Father by the attribute of self-existence, 'As the Father hath life in himself, so hath he given to the Son to have life in himself.' But 'he made himself of no reputation,' ἐαυτὸν ἐκένωσεν, emptied himself of his glory, veiled it for a season in the flesh, as the lowly and suffering Son of Man, μορφὴν δούλου λαβὼν, 'taking the form of a servant;' that servant of God, predestined from all eternity, who should fully perform his will, 'Behold my servant, whom I uphold; mine

Isai. vi. 1.  
p. 246.

John x. 30.  
ἐν ἑσμέν.

John viii. 19.

John v. 19.

John v. 26.

Isai. xlii. 1.

elect, in whom my soul delighteth ; I have put my spirit upon him : he shall bring forth judgment to the Gentiles ;' who should work out the marvellous counsel of eternal love and truth ; ' By his know- ledge shall my righteous servant justify many ; for he shall bear their iniquities.' *Εν ὁμοιώματι ἀνθρώπων γενόμενος*, 'being made in the likeness of men,' according to the substance and entire nature of man, with every attribute and incidental character of humanity, sin only excepted ; *καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος*, and being found, not only in fashion, but, in constitution and nature<sup>1</sup>, as a man ; *ἐταπείνωσεν ἑαυτόν*, he humbled himself, not only by veiling the majesty of his glory in the flesh, but far deeper humiliation than this, he became obedient unto death, as no servant had ever yet been obedient to his Lord, and that death the death of the cross. From these words, therefore, we have a clear revelation of the pre-existence of the Son ; that he possessed the identical and inalienable attributes of the Father, and therefore was perfect God, very God of very God ; but that he was no less perfect man, subject to all the ills and infirmities of the flesh ; subject also to death, the penalty of the first Adam's sin ; but from every taint of which He, the second Adam, was perfectly pure ; for He alone is ' holy, harmless, and undefiled.'

Again, St Paul speaks of the great mystery of godliness or, *εὐσεβείας*, of a right faith ; ' God was manifest in the flesh,' by a true Incarnation ; 'jus-

<sup>1</sup> *Σχήμα*. Hesychius gives among other equivalents for this word *διὰθεσις*, habit and constitution.

His only  
Son.

Isai. liii. 11.

1 Tim. iii. 16.



His only  
Son.

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tified in the Spirit,' both when Christ was baptized and the Spirit descended upon him; and when he rose again from the dead, by the power of the Godhead, and justified his truth; and upon the day of Pentecost, when the pledge was redeemed by the glorified Saviour, and he sent the Holy Ghost the Comforter to be with his Church so long as her warfare lasted; 'seen of angels,' for at Bethlehem his birth was proclaimed by angels; after the temptation, 'angels came and ministered unto him;' he was strengthened by a messenger from heaven in his agony; when he arose from the dead, angels testified the fact to his disciples; and afterwards when he left the earth and returned to the Father, the angel promised the disciples, that as He had departed from them into heaven, so also should he return. God was 'preached unto the Gentiles;' this, as much as any thing else, was a portion of the mystery of godliness that could only be revealed in Christ. The preaching of the Gospel to all nations, for the obedience of faith, was a 'revelation of the mystery that had been kept secret since the world began;' 'the mystery, that the Gentiles should be fellow-heirs and of the same body, and partakers of the promise in Christ by the Gospel.' God was 'believed on in the world;' and although for many years 'not many wise men after the flesh, not many mighty, not many noble were called;' and all that the world considers influential was arrayed in arms against the new religion; yet it made such progress by its own inherent divine strength, that the one

Matt. iv. 11.  
Mark i. 13.  
Luke xxii. 43.

Matt. xxviii.  
5, 6.  
Luke xxiv.  
23.  
John xx. 12.

Acts i. 10, 11.

Rom. xvi. 25,  
26.

Eph. iii. 3-6.

1 Cor. i. 26.

hundred and twenty believers before the day of Pentecost, were then increased to three thousand; before the death of Stephen also, a great company of the priests were obedient to the faith. And still 'the word of God grew and multiplied,' not only in Judea, but among the Greeks; and, as one result of St Paul's preaching at Ephesus, writings connected with idolatrous and abominable practices, were burned by the penitent zeal of the converts, the price of which was fifty thousand pieces of silver; 'so mightily grew the word of God and prevailed.' And Christ, God and man, was 'received up into glory,' according to the promise implied in those words to his disciples; 'What if ye shall see the Son of man ascend up where he was before.' Only now, Christ who existed before in the mere glory of the Son of God, was also man; and the Son of man was received up into that glory, which had been the inheritance from all eternity of the Son of God.

Again, there is another remarkable expression in St Paul's charge to the bishops of Asia at Miletus, which shews more clearly, perhaps, than any other, that God was in Christ reconciling the world to himself; 'Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.' Now since 'the blood of Jesus Christ which cleanseth from all sin,' is the price at which 'we are bought,' and the Apostle charges his hearers as faithful ministers to feed the Church

His only Son.

Acts i. 15; ii. 41; vi. 7.

Acts xii. 24.

Acts xix. 20.

John vi. 62.

Acts xx. 20.

1 John i. 7.

1 Cor. vi. 20.

His only  
Son.

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of God, which he hath purchased with his own blood; it follows that the blood of Christ is called the blood of God, for the plain reason that God and Man form one Christ. And these words are a sufficient proof that any thing which has a personal application to Christ, may apply with equal propriety to those two natures, that constitute the one Person of Christ. So the Son of Man could say, 'Before Abraham was I am,' and, 'No man hath ascended up into heaven but the Son of Man which is in heaven.' So, when St Thomas had felt the print of the nails in the hands and feet of the risen Lord, and knew that it was He whom they had pierced, he confessed not faith in his Lord and Master, but in his Lord and his God, although contact gave no proof of the Deity. For the same reason the Church asserted that the Blessed Virgin was Θεοτόκος, when the Nestorian heresy was to be refuted, and opinions condemned which denied the primitive union of God and Man in Christ before the birth. For if the union had commenced after the birth of Christ, then indeed God would not have taken the seed of Abraham, but the person of one of his descendants would have been conjoined with the person of the Son of God, and two distinct persons, with two widely dissimilar natures could never constitute one Christ. 'But to us there is but one God the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by him.' Since, therefore, from his very birth, Christ was the Son of God, whatever may be predicated

John xx. 28.

1 Cor. viii. 6.

of Christ, may with equal propriety be affirmed of God in Christ; and he who existed eternally as the Divine Word, took upon Him our flesh as God. Κύριος.

In the next place, believing as we do that Jesus Christ is the Son of God by an eternal generation, equal with the Father, and one with him in all his perfect attributes, it is impossible that we should not confess, that He is One also with the Father in the Sovereignty of All; that He is King of Kings, and Lord of Lords. For this Supreme Majesty the Scripture very clearly assigns to the Son. And whereas God the Father is Lord as the Supreme Being, God the Son in the same way is *κατ' οὐσίαν*, Lord, as being over all, God blessed for ever; and *κατ' ἐξουσίαν*, Lord, by virtue of his Mediatorial office, as being Head over all things to the Church.

The Son therefore is Lord in the same sense, and for the same reason, that the Father is Lord; a truth that is patent in the very term *Κύριος*, so generally applied in the Scripture to Christ. For the Name Jehovah is always expressed in the Greek translation of the Bible by *Κύριος*: and there is a close affinity in point of signification between the roots from whence the Hebrew and the Greek terms are respectively derived. For *יהיה* means, to be, to exist, and Jehovah the derivative term, implies the Self-existent Being, so *κυροῦν* is, to be, and *Κύριος*, for a similar reason, is the Self-existent. The word Adon, Lord, is also rendered by *Κύριος*; but this Hebrew term is

Κύριος. so far identified with the name Jehovah, that when the Jews, with a traditional reverence for that word of awe, abstained from pronouncing it even in the reading of Scripture, they substituted the expression Adonai in its place. Sometimes however that title of secondary position stands independently in the Hebrew text, and is rendered by *Κύριος*; as, for instance, in the commencement of the 110th Psalm, where Christ claimed the application of the term to himself, ‘How say the scribes that Christ is the son of David? For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he then his son?’ Now the tenour of our Lord’s discourse should be carefully noted, for in it he fully vindicated to himself the title of Lord. Bearing in mind that the idea of royalty

Mark xii. 35  
—37.

לֵאדֹנָי

Luke xix. 38;  
xxiii. 2.  
John i. 49;  
vi. 15.  
Mark xv. 32.  
Acts xvii. 7.

John x. 30.

Mark xii. 14,  
17, 20.

was inseparable in the Jewish mind from the office of Christ, and that the populace had, on more than one occasion, adapted the title to Jesus; remembering also that our Lord had now made open declaration of his unity with God; it should be observed that two questions had been proposed to him. In the first place, the insidious question, whether his assumption of a title connected with the idea of royalty would permit him to acknowledge Cæsar as his superior, by paying the Roman tribute; to which our Lord replied, by reminding his interrogators of their expectation of the Messiah’s heavenly mission; and, secondly, whether his



identification of himself with God as the Son of the Father, must not of necessity involve an infraction of the 'first commandment of all;' 'Hear, O Israel, the Lord our God is one Lord.' Our Lord satisfied his hearers that he taught like them the unity of the Deity; but that they might not imagine that the Christ of God was no more than any common man, he referred them to their own traditional notions of the Messiah, and in his turn put the question quoted from the Psalms. In fact, our Lord fully vindicated the truth of the Rabbinical gloss<sup>1</sup>, it shall be that the Ever Blessed God shall seat Christ the King on his right hand, as it is written, 'The Lord said unto my Lord, Sit thou on my right hand.'

But generally the word *Kύριος*, Lord, may be considered as the Greek equivalent for Jehovah; and whenever any text that contains it, is only applicable to Christ, the inference is clear and good, that the sacred writer establishes the identity of Christ with Jehovah. Of this truth, there can be no clearer proof than the words of the prophet Jeremiah, 'Behold the days come, saith

*Kύριος.*

Sec p. 150,  
Zohar.

Jer. xxiii. 5,  
6.

מתברכין ואמרין בן בני יושב  
על הימין ואני על השמאל  
והק"בה מפייסו ואומר בן  
בנך לימיני ואני על ימינך  
כביכול יי' על ימינך

שב לימיני

The Gloss proceeds to state that Abraham and his children are on the left hand,

ואברהם לשמאלו ובניו

The Chaldee in paraphrasing the passage has, 'The Lord said by His Word.'

Κόριος.

the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.' Christ, as the promised seed of David, was the righteous branch; and of all David's sons it was true only of Him, that the mighty works of God were shewn forth in Him, as a King reigning prosperously, and executing judgment and justice in the earth; for his especial mission was 'to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.' Indeed, so manifestly are these words of Jeremiah prophetic of Christ, that, however later Jews may endeavour to get rid of the testimony, it is fully confessed in their older writings, *e. g.* in the old Commentary on the Book of Lamentations<sup>1</sup>. 'What is the name of Messiah the King? R. Aba, son of Cahana hath said, His name is Jehovah; for it is written, And this is his name whereby they shall call him, Jehovah our Righteousness. As R. Levi said, Blessed is the city whose name is as the name of her King, and the name of her King as the name of her God. Blessed is the

Luke iv. 18, 19.

See ר'דק' in loc. and Ezek. xlviii. 35.

טבא למדינתא דשמה כשם	מה שמו של מלך המשיח <sup>1</sup>
מלכה ושם מלכה כשם אלהיה	ר' אבא בר כהנא אמר יהוה
טבא למדינתא דשמה כשם	שמו שנ' וזה שמו אשר יקראו
מלכה דכתיב ושם העיר מיום	יהוה צדקנו דאמר ר' לוי

city whose name is as the name of her King; as it is written, And the name of the city from that day shall be, Jehovah is there. And the name of her King is as the name of her God, as it is written, This is the name whereby he shall be called, Jehovah our Righteousness.' Κύριος.  
Ezek. xlviii.  
35.

Scarcely less direct is the application of the name Jehovah in Isaiah's prophetic announcement of the Baptist's office. He was to herald the approach of Christ to his people in the spirit and power of Elias, converting the hearts of the fathers in Israel to the guileless simplicity of children, and the hearts of the children of Abraham to the faith and piety of their great forefather; his preaching therefore was shadowed forth by the prophet, as 'The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together.' The Baptist himself adapted this prophecy to his own ministry. And when we bear in mind that God had made an antecedent revelation to him, to the effect that the Son of God was about to be made manifest to him by the descent of the Holy Ghost, we cannot avoid the conclusion, that the Baptist applied these words of Isaiah, not in the way of a mere general adapta- Isai. xl. 3-5.  
John i. 33, 34.

יְהוָה שְׁמָהּ וְשֵׁם מַלְכָּהּ כֶּשֶׁם יִקְרְאוּ יְהוָה צְדָקָנוּ Echa Rab.  
אלהיה שני' וזה שם אשר beti.

Κύριος.

John i. 18.

tion of Scripture to his circumstances; but as a direct evidence that he was the forerunner of the Only begotten Son, who proceeding from the bosom of the Father, should declare the deep counsels of God to man; that he in the mean time was to prepare the way of Jehovah, and make straight for Him a high way in the desert; for that the glory of the Lord should be revealed, and all flesh should see it together.

The words also whereby his own birth and rising, as the harbinger of the Son of Righteousness, were announced by the angel, completely shuts out any other than a strictly literal interpretation of the prophecy. For when we read the angel's words, 'He shall go before Him in the spirit and power of Elias,' the mind naturally reverts to the former part of the message, to see in what terms Christ himself is mentioned, when his forerunner should be no less a prophet than Elias. But the only antecedents to which the word, Him, can refer, are 'the Lord,' and the 'Lord God,' 'He shall be great in the sight of the Lord, . . . and many of the children of Israel shall he turn to the Lord their God, and he shall go before Him, (the Lord Jehovah), in the spirit and power of Elias, &c.' The Baptist, therefore, in applying to his own office the prophecy of Isaiah, in such a way as to claim the high distinction of preparing the way for the Saviour God, did no more than declare that truth, which had been conveyed by the angel Gabriel from the presence of God.

Further, when He who was the true light came into the world, He came as the Lord from heaven, and by that same name he was announced by the angels; ‘Unto you is born this day in the city of David a Saviour, which is Christ the Lord.’ And when all things had been fulfilled, angels still spoke of the risen Saviour by the same term; ‘Come, see the place where the Lord lay.’ By prophets, therefore, speaking in the spirit of Christ, and by ministering angels, uttering that of which they had an individual cognizance, Christ is declared the Lord Jehovah. That which we could never have known without the revealed word, is made fully known to us from heaven. The Spirit here also helpeth our infirmities, for ‘no man can say that Jesus is Lord, but by the Holy Ghost.’

But Christ is also Lord, *κατ’ ἐξουσίαν*, by nature of his mediatorial office. He is Lord, as ‘a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.’ For the office of High Priest was of scarcely less than royal dignity; ‘Take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedec, the high priest, saying, . . . Behold the man whose name is The BRANCH, . . . even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne.’

The mediatorial throne of Christ marks not only the royal dignity of Him, ‘who is set on the right hand of the throne of the majesty in the

*Κέριος.*John i. 9.  
1 Cor. xv. 47.

Luke ii. 11.

Matt. xxviii.  
6.

1 Cor. xii. 3.

Heb. ii. 17.

Zech. vi. 11.

Heb. viii. 1.



Κύριος.  
 Heb. iii. 1. heavens;' but it belongs in an eminent degree to the Apostle and High Priest of our profession.  
 Eph. i. 17, 20—22. For the 'God of our Lord Jesus Christ' 'raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and given him to be head over all things to the Church.' This mediatorial dignity of Christ, indeed, as head over all things to the Church, was the final cause of his death and sufferings. 'To this end Christ both died, rose, and revived, that he might be Lord both of dead and living.' 'Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.' And because 'he humbled himself, and became obedient unto death, even the death of the cross, therefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.'

It is in no vague and general sense, however, that we consider the Apostle and High Priest of our profession, now seated on the right hand of the Majesty on high, far above all principalities and powers, as though he were the Mediator between God and the human race generally; but for each

individual he intercedes individually; and to each Κύριος.  
 he supplies such measures of grace as are proportionate to his faith and love. It is not only the Church of believers at large that he hath ‘purchased with his own blood;’ but each individual soul taken singly and separately is ‘redeemed with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was fore-ordained before the foundation of the world.’ For each child of Adam the price has been paid, which should bring him back to the free service of his rightful Lord; a price of infinite value, and fully sufficient to recover all ‘out of the snare of the devil, who are led captive by him at his will.’ As therefore the benefit is of individual application, so also must the unfeigned loyalty and gratitude of each separate heart be offered to Him, that sitteth on the throne. Each will must be reclaimed to Christ, each heart must be open and ingenuous, as the heart of a child before his eye of light; ‘Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.’ And in the end this mediatorial kingdom of Christ will cease, when the Church militant shall be wholly merged in the Church triumphant. As faith and hope shall come to an end, when faith shall become sight, and hope realised in accomplishment, so also shall the mediatorial kingdom of Christ be brought to an end, when the counsel decreed from all eternity shall have been consummated; there shall no longer be

Acts xx. 28.

1 Pet. i. 19, 20.

2 Tim. ii. 26.

2 Cor. x. 5.

*Κύριος.* any need of a mediator, when the Church of every  
 Isai. li. 11. clime and every age shall be one with Christ in  
 God; when ‘the redeemed of the Lord shall return,  
 and come with singing unto Zion; and everlasting  
 joy shall be upon their head: they shall obtain  
 gladness and joy; and sorrow and mourning shall  
 1 Cor. xv. 24, flee away.’ ‘Then cometh the end, when he shall  
 25, 28. have delivered up the kingdom to God, even the  
 Father; when he shall have put down all rule and  
 all authority and power. For he must reign, till he  
 hath put all enemies under his feet. And when all  
 things shall be subdued unto him, then shall the  
 Son also himself be subject unto him that put all  
 things under him, that God may be all in all.’  
 Rev. xi. 17. God shall then take to himself his great power,  
 Isai. xxiv. 23. and ‘reign before his ancients gloriously.’

Who was  
 conceived  
 by the Holy  
 Ghost.  
 Luke i. 35. With respect to the Incarnation of our Lord,  
 we can only express ourselves very guardedly,  
 according to the exact terms of the Annunciation  
 to the Blessed Virgin; ‘The Holy Ghost shall  
 come upon thee, and the power of the Highest  
 shall overshadow thee;’ and by virtue of uterine  
 conjunction of the Godhead with the Manhood,  
 ‘that holy thing which shall be born of thee shall  
 John iii. 6. be called the Son of God.’ But ‘that which is born  
 of the flesh is flesh, and that which is born of the  
 Spirit is Spirit;’ we believe, therefore, that the  
 whole and entire Manhood of Christ was received  
 of the substance of his Virgin mother, and from no  
 other source, divine or human; and that the first  
 rudiment of Manhood was quickened by the divine

energy of the Spirit of Life. As, therefore, Adam was marvellously formed of the dust of the ground, and God breathed into his nostrils the breath of life; and as Eve was miraculously taken from the substance of Adam, and having received the form of woman, was quickened in the same way as himself by the Spirit of Life; so God now formed Christ's human body of the substance of the Blessed Virgin, and, by the Divine energy of the Holy Ghost, infused the principle of life into that which else could have had no being. To the Manhood, 'of reasonable soul and human flesh subsisting,' the Divine nature was conjoined, so that from the very first moment of vital action, the Godhead and the Manhood were united in the person of Christ, without confusion of substance, without intermutation of nature, without division of person, and henceforth without the possibility of separation<sup>1</sup>. In the grave as in the womb, on earth as in heaven, God and Man make one Christ. When therefore St Matthew states in his Gospel that the Virgin was found with child of the Holy Ghost; and when the angel announced to Joseph, 'That which is conceived of her is of the Holy Ghost,' we must take care to attach no other meaning to the words of Scripture than they were intended to bear; ἐκ Πνεύματος Ἀγίου, can never mean of the substance of the Holy Spirit; for the Godhead of Christ was begotten of the Father before the worlds; and it is not

Who was  
conceived  
by the Holy  
Ghost.

<sup>1</sup> According to the definition of the Council of Chalcedon, Ἐν δύο φύσεσιν ἀσυγχύτως, ἀτρέπτως,

ἀδιαίρετως, ἀχωρίστως. *Vind. Cath.* III. 42.

## 276 WHO WAS CONCEIVED BY THE HOLY GHOST.

Who was conceived by the Holy Ghost. possible that the Manhood should have been of the Divine substance of the Holy Spirit; 'but the operation of the Holy Ghost was in power, *διὰ*

Barrow. *δυνάμειος*, not *διὰ συνουσίας*; by creative energy, *δημιουργικῶς*, not *σπερματικῶς*.' So far as the human nature of Christ is concerned, the conception was by the Holy Ghost, as the Lord and Giver of Life, but in the individuality of the twofold nature He is 'the Son of the Highest.' The words of the Nicene Creed, therefore, most truly state that He was Incarnate by the Holy Ghost of the Virgin Mary. In the mean time, however, the term used by St Matthew was wholly necessary, as clearly marking the absence of all other agency but that of God. It was the seed of the woman, that, according to the first promise, should bruise the head of the enemy; hence it was the sole material basis of the great mystery of godliness, 'God manifest in the flesh.'

Born of the Virgin Mary. Such then was the miraculous conception. The Divine counsel was announced to the Virgin Mother, she meekly received it in her heart, and that which was born of her was 'holy, harmless, undefiled, and separate from sinners.' 'He alone was born without sin, whom the Virgin conceived ...by the sole obedience of the mind<sup>1</sup>;' and the same maternal origin proved him to be at once the Son of Man and the Son of God; He was born of a woman and therefore the Son of Man;

Luke i. 32.

Heb. vii. 26.

<sup>1</sup> Solus sine peccato natus est, virgo concepit. August. *de Pecc. mer. et rem.* i. 57; *Vind. Cath.* ii. 42.



he was born of a pure Virgin, and therefore the Son of God. <sup>1</sup>According to this idea of a personal unity without confusion of natures, we confess that the Blessed Virgin is the Mother of God; for the reason that God the Word became incarnate and was made man; and that from the very conception He made that temple one with himself, which was derived from her.' <sup>2</sup>Because the conjunction of the flesh with the Godhead of the Word, took place from the womb. For from thence the Word coming down from heaven raised it up. But it had no previous existence before the descent of the Word or antecedently to Mary the Mother of God.' Θεοτόκος.

The præternatural birth and the name given to the holy child, 'God with us,' might have sufficiently declared his origin from the eternal Father; it might also have been clearly known, that the title of the Son of God should belong to Christ, from the prophet Isaiah's announcement of the miraculous conception; 'Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.' Attempts indeed have always been made to explain away the force of this prophecy; not only by Jews, but by some Christians also; Isai. vii. 14.

<sup>1</sup> Κατὰ ταύτην τὴν τῆς ἀσυγχύτου ἐνώσεως ἔννοϊαν, ὁμολογοῦμεν τὴν ἁγίαν παρθένον θεοτόκον, διὰ τὸ τὸν Θεὸν Λόγον σαρκωθῆναι, καὶ ἐνανθρωπήσαι, καὶ ἐξ αὐτῆς τῆς συλλήψεως ἐνῶσαι ἑαυτῷ τὸν ἐξ αὐτῆς ληφθέντα ναόν. Cyr. Al. *ad Joh.* 3. *Vind. Cath.* i. 196.

<sup>2</sup> Ἡ γὰρ τῆς σαρκὸς ἔνωσις πρὸς τὴν τοῦ Λόγου θεότητα, ἐκ μήτρας

γέγονεν· ἐντεῦθεν γὰρ αὐτὴν ἀνέστησατο ὁ Λόγος, ἐξ οὐρανῶν ἐπιδήμιας· οὐ προὔπάρξασαν τῆς τοῦ Λόγου ἐπιδημίας, ἡ τῆς θεοτόκου Μαρίας. Athanas. *De Inc. Jesu Christi.* *Vind. Cath.* i. 143. The reader will observe that the term Θεοτόκος was applied to the Virgin, in the century that preceded the condemnation of Nestorius.

עַלְמָה

while the Koran even speaks of the human nature of Christ as having been born of a pure Virgin, but by a direct act of creation on the part of the Word. 'Jesus, before God, is as Adam whom He created from the dust, and said to him, Be thou, and he was.'

It is affirmed, then, that the sign was no sign to any but Ahaz, and that the word עַלְמָה means a 'young woman,' but not of necessity a 'virgin.' The refutation of the first of these two assertions is found in the context. Rezin, king of that part of Syria of which Damascus is capital, had joined forces with Pekah king of Israel, against Ahaz king of Judah; with the intention of carrying Jerusalem by assault, and setting up the son of Tabeal upon the throne of David. 'And the heart of Ahaz was moved, and the heart of his people, as the trees of the wood are moved by the wind.'

Isai. vii. 6.

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ  
كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ  
ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ

iii. 52. So also Abu-Horaïra in his account of Mahomet's ascension into heaven, records the prophet's words of remonstrance; which involve a belief in the miraculous conception, although with an Apollinarian confusion of substance, 'And thou hast created Jesus of thy Spirit and thy Word; Hast thou not conferred upon me excellence as thou hast conferred it upon the Patriarchs?

Hast thou not vouchsafed unto me as thou hast vouchsafed unto them?' And the answer is made, 'If I have created Jesus of my Spirit and of my Word; yet thou, &c. وخلقْتَ عيسى من روحك وكلمتك فهل فضلتني كما فضلتهم وهل اعطيتني كما اعطيتهم.... وإن كنت خلقت عيسى من روحي وكلمتي فقد أنت محمد.... أنا محمود وأنت محمد وأمتك الحمدون

Now that which God had spoken concerning the throne of David could not fall to the ground; and Ahaz was commanded to name some sign, the accomplishment of which should convince him of his safety under God's protection. But the faithless king refused to obey the gracious command. For this reason we may imagine that no very clear indication of God's will would be given to him; but rather the Divine counsel would be shadowed forth, in what he would consider parables; that 'seeing he might not see, and hearing he might not understand.' Accordingly, that part of God's purposes which had already become the foundation of the popular faith, was declared to be firm and sure, and it was announced that the throne of David should not at all be shaken by the joint attack of Syria and Ephraim. But the sign in its ultimate meaning was not for Ahaz; it was to rank with all other prophecies of the Messiah that had been uttered from the beginning. God's continued preservation of the house of David, was to be an earnest that the Virgin should bring forth a son; but no miraculous conception was to give an immediate pledge of safety to the unbelieving Ahaz. A sign doubtlessly was given, but it was a sign whose meaning should remain a mystery to the next twenty generations. Taking this view of the prophecy, the fifteenth verse will be expressive of the peacefulness and prosperity of Christ's kingdom, the next verse declaring that the utter destruction of the two confederate kings

עלמה

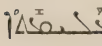
Luke viii. 10.

עַלְמָה

should be so far a pledge of the sure advent of that blessed reign. This at least seems one very obvious interpretation of the prophetic sign.

With regard to the other point, the meaning of the word עַלְמָה, later Jews have always endeavoured to evade the force of this prophecy, by assigning to it a mere general meaning, of 'young woman, or damsel.' Gesenius too, in his commentary on Isaiah, interprets it in this same unrestricted meaning, and his Lexicon gives the very objectionable explanation of the word; 'A marriageable female; in the Arabic, Syriac, and Chaldaic it is equivalent to נַעֲרָה a damsel, as the Greek νεάνις. The idea conveyed by the word consists wholly in a marriageable age, and not in untainted purity, for which there is another word in the Hebrew, בְּתוּלָה. This idea cannot attach to עַלְמָה in the passages Is. vii. 14; (the present passage); Prov. xxx. 19; Song of Sol. vi. 8; wherefore the Septuagint translation, παρθένος, is faulty<sup>2</sup>.'

Now others may think that the Septuagint translator was quite right in setting down παρθένος, and our English version no less so in rendering עַלְמָה as 'Virgin;' and for these two reasons; because the idea of virginity harmonises well with the

<sup>1</sup> Puella nubilis et viro matuta; wie das Arab. غلامة Syr.  Chald. עַלְמָתָא s.v.a. נַעֲרָה, und das griechische νεάνις .....Der Begriff des Wortes liegt lediglich in dem mannbaren Alter,

nicht in der unbefleckten Jungfrauschaft, wofür der Hebräer ein anderes Wort בְּתוּלָה hat, und welchen Begriff Jes. vii. 14. Spr. xxx. 19. HL. vi. 8. ausschliessen, weshalb es die LXX. Jes. vii. 14. fälschlich durch παρθένος übersetzt haben.

<sup>2</sup> See Irenæus, III. 24.

origin of the word; and because those passages of Scripture, in which the word occurs, are best explained in accordance with this original idea. Now the word עֲלֻמָּה is derived from the root עָלַם, meaning to hide or conceal; and whereas it has always been the custom in the East to keep the young females of a family in rigid seclusion, no more fitting term for virginity could be chosen, than such as expresses concealment from public gaze. For the same reason עֶלֶם is a boy, whose early life would naturally be spent among the females of a family; thus the Chaldaic paraphrase of Exod. ii. 6, says of the new-born babe, וְהָא עֲלִימָא בְּכִי, 'behold the babe wept.' In latter days indeed the word by a progression, for which there is abundant analogy in other languages, obtained the more extended meaning claimed for it by Gesenius and the Jews. For where there are two words in a language, whose meaning is originally identical, it often happens that one retains the primitive signification, while the other acquires a more extended application. Thus 'parens,' perhaps in its first signification limited to the mother, but certainly meaning one of the two parents, became afterwards extended to any degree of relationship, since the Latin language had other terms to express the relation of mother and father. So παῖς, the older form of παῖς, having a patronymic type, signified originally 'a son,' then more generally 'a boy,' and eventually, in a still more extended sense, 'a servant;' the Greek language having other terms to signify a son, and a boy. But our own language

עֲלֻמָּה



עַלְמָה

presents an analogy still more closely to the point. In the Anglo-Saxon *mæðe* and *mægðe* signified exclusively that which it still expresses, 'a virgin;' but the introduction into our language of this new term, whether ecclesiastical or Norman, caused the older word to acquire a more extended meaning, and now it is very similar in sense to *veāvis* or נַעֲרָה. By the self-same analogies the Arabic غُلَامَة obtained a wider meaning, because a term exclusively descriptive of virginity existed in بَكْرَة; and in Hebrew עַלְמָה, signifying at first the recluse virgin, by a development of meaning was afterwards used of any young female; because there was another term in the language, בְּתוּלָה, which was entirely restricted to the notion of virginity; the Chaldee paraphrases therefore, in accordance with this progression of language, express נַעֲרָה by עַלְמָתָא.

It remains therefore to be considered, whether in biblical Hebrew the term עַלְמָה be used in the later or the more ancient sense, as 'a damsel,' or as 'a virgin.' It is found in six passages beside this prophecy. In the following places it is clearly applied to a virgin: Gen. xxiv. 43, 'When the virgin (Rebecca) cometh forth to draw water;' Exod. ii. 8, 'And the maid (the sister of the infant Moses) went and called the child's mother;' Psal. lxxviii. 25, 'Among them were the damsels (suited to God's service) playing with the timbrels' (compare Psal. xlv. 14, 'The virgins, בְּתוּלוֹת, her companions that follow her shall be brought unto thee'); Song of Sol. vi. 8, 'There are threescore

queens and fourscore concubines, and virgins without number ;' עַלְמוֹת being in every sense in contrast with פְּלִגְשִׁים. Of the two remaining passages one is neutral, and there is nothing to shew whether the word is used in the restricted, or more general sense. Song of Sol. i. 3, 'Thy name is as ointment poured forth, therefore do the virgins love thee.' Only it may be thought, that as the love of purity is pure, עַלְמוֹת will here mean 'virgins.' While the last passage is entirely obscure, and falls completely under King Solomon's own description, as Prov. i. 6. among the dark sayings of the wise. He names four things that are too wonderful for him ; the natural tendencies of which are inexplicable ; for that seems to be the idea. 'The way of an eagle in the air,' supported by a thin invisible fluid, in a way perfectly unaccountable to the natural philosophy of the ancients ; 'the way of a serpent upon a rock,' possessing the faculty of rapid locomotion, without any apparent means, being destitute of limbs ; 'the way of a ship in the sea,' floating buoyantly upon a fluid, whose natural tendency is to engulph all such heavy bodies ; and the fourth instance, at the close of the verse, exhibits the latent tendencies of an instinct consistent with perfect innocence, but which is so completely physical, that the abandoned will always plead nature for law. And these words of explanation may serve to bring the 19th and 20th verses of Prov. xxx. under one leading idea, and preserve at the same time to עַלְמָה its original signification of 'Virgin.' The Syriac translator has carefully

עַלְמָה

Prov. xxx.  
18—20.

עלמה

marked his sense of the word in Isaiah, by rendering it in St Matthew's quotation by בְּתוּלָה. יְשׁוּעַן בְּתוּלָה בְּתוּלָה בְּתוּלָה בְּתוּלָה בְּתוּלָה

The words of Isaiah, therefore, we conclude, are not only prophetical of Christ, but they apply also with strict propriety to his Virgin mother, and the miraculous conception, and to no other subject whatever.

Was made  
man.

The supernatural circumstances that attended the Nativity of Christ were capable of so complete a proof in the earliest ages, that the reality of our Lord's human nature was called in question by heresy, long before the Divinity of Christ was impugned. The first indeed who ventured to call the Saviour *ψιλὸν ἄνθρωπον*, mere man, was Theodotus<sup>1</sup>, the tanner, towards the close of the second century, who was excommunicated by Victor, A. D. 192. Cerinthus and the Ebionites indeed taught that there was nothing out of the ordinary course of nature in the birth of Jesus; still they considered that he received the illapse of the divine emanation, Christ, at his Baptism; acknowledging most fully an inherent divine principle throughout his ministry. Others, such as Simon Magus and the succeeding Docetæ, believed that our Lord had only the semblance of

<sup>1</sup> Τὸν σκύττα Θεόδοτον τὸν ἀρχηγὸν καὶ πάτερα τῆς ἀρνησιθεοῦ ἀποστασίας. Euseb. *H. E.* v. 28.

So Hippolytus accuses the Patripassian Noetus of taking the same one-sided view of Scripture truth as

Theodotus, Καὶ βούλονται οὕτω διηγείσθαι καὶ αὐτοῖς μονόκωλα χρώμενοι, ὃν τρόπον εἶπεν Θεόδοτος, ἄνθρωπον συνιστᾶν ψιλὸν βουλόμενος. Hippolyt. *c. Noet.* 3. Routh. *Opusc.* i. 49.

a human body, which was neither truly born, nor suffered, nor died. Our Lord, therefore, knowing that offences must needs come, knowing also the precise form of error that the earlier heresies would take, armed the Church beforehand by giving every proof of the reality of his Human Nature. He who was manifest in the flesh, manifested all the properties that are incidental to the flesh. <sup>1</sup>He who is demonstrated to be God, refuseth not that which pertaineth to his Manhood, when he <sup>a</sup>hungereth and is <sup>b</sup>weary, and <sup>c</sup>tired out he thirsteth, and <sup>d</sup>from fear escapeth; and <sup>e</sup>He sleepeth on a pillow, who as God hath a nature that slumbereth not; and <sup>f</sup>He prayeth that the cup of suffering may pass from him, who <sup>g</sup>for that cause came into the world; and <sup>h</sup>being in an agony he sweateth; <sup>i</sup>and he is strengthened by an angel, who strengtheneth those that believe in him; <sup>k</sup>He is set at nought of Herod, who shall judge all the earth; He is <sup>l</sup>scourged of Pilate, who <sup>m</sup>hath borne our griefs; He is mocked by soldiers, on <sup>n</sup>whom angels and archangels innumerable attend; He is nailed to the cross by Jews, who <sup>o</sup>stretcheth out the heavens as an arch;

And was  
made man.

<sup>a</sup> Matt. iv. 2.  
<sup>b</sup> Lukexxiv 41.  
<sup>c</sup> John xix. 28.  
<sup>d</sup> John iv. 3;  
viii. 59.  
<sup>e</sup> Mark iv. 38.

<sup>f</sup> Matt. xxvi. 39.  
<sup>g</sup> John xii. 27.

<sup>h</sup> Luke xxii. 44.  
<sup>i</sup> Luke xxii. 43.  
Phil. iv. 13.

<sup>k</sup> Luke xxiii. 11.  
<sup>l</sup> Matt. xxvii. 26.

<sup>m</sup> Isai. liii. 4.

<sup>n</sup> Matt. xxvi. 53.

<sup>o</sup> Isai. xl. 22.  
LXX.

<sup>1</sup> Οὕτως οὖν καὶ τὰ ἀνθρώπινα  
ἐαυτοῦ οὐκ ἀπαναίνεται, ἐνδείκνυμε-  
νος Θεὸς ὢν, ὅτε πεινᾷ, καὶ κοπιᾷ καὶ  
κάμνων διψᾷ, καὶ δειλιῶν φεύγει,  
καὶ προσευχόμενος λυπείται, καὶ ἐπὶ  
προσκεφάλαιον καθέδου, ὃ αὐπνιοῦν  
ἔχων τὴν φύσιν ὡς Θεός· καὶ ποτη-  
ρίου πάθος παραιτεῖται, ὃ διὰ τοῦ-  
το παραγεγονώς ἐν κόσμῳ· καὶ  
ἀγωνιῶν ἰδοῦν, καὶ ὑπ' ἀγγέλων ἐν-  
δυναμοῦται, ὃ ἐνδυναμῶν τοὺς εἰς

αὐτὸν πιστεύοντας·...καὶ ὑπὸ Ἡρώ-  
δου ἐξηρθεῖται, ὃ μέλλον κρίναι  
πᾶσαν τὴν γῆν· καὶ μαστίζεται  
ὑπὸ Πιλάτου, ὃ τὰς ἀσθενείας ἡμῶν  
ἀναδεξάμενος· καὶ ὑπὸ στρατιω-  
τῶν παίζεται, ὃ παραστήκουσι χί-  
λιναι χιλιάδες καὶ μυρία μυριάδες  
ἀγγέλων καὶ ἀρχαγγέλων· καὶ ὑπὸ  
Ἰουδαίων ξύλῳ προσπῆγνυνται, ὃ  
πηξας ὡς καμάραν τὸν οὐρανόν·  
καὶ πρὸς Πατέρα βοῶν παρατίθε-

And was made man. with a loud voice He <sup>p</sup>commendeth to the Father his spirit, <sup>q</sup> who is inseparable from the Father; and <sup>r</sup> bowing the head He yieldeth up the Ghost, who said, “<sup>s</sup> I have power to lay down my life, and I have power to take it up again.” His side is <sup>t</sup> pierced by the spear, who giveth life to all; and <sup>u</sup> He is wrapped in linen, and laid in the sepulchre, who quickeneth the dead; and on <sup>x</sup> the third day He is raised by the Father, <sup>y</sup> who is the resurrection and the life. All these things hath He done for us, who for our sakes became as we are.’

<sup>p</sup> Luke xxiii. 46.

<sup>q</sup> John x. 30.

<sup>r</sup> John xix. 30.

<sup>s</sup> John x. 18.

<sup>t</sup> John xix. 34.

<sup>u</sup> John xix. 40.

<sup>x</sup> Matt. xxvii. 63.

<sup>y</sup> John xi. 25.

Since also He is perfect man, every affection of a heart untainted by sin was shewn forth in his life; and the reality of his human soul is as truly to be learned from the Gospels, as that his body was flesh of our flesh and bone of our bone. His natural capability of suffering was seen in that instinctive dread of the cup that awaited him, and which caused his agony in the garden, when the Lord, as the disciple, found that however willing might be the spirit, the flesh was weak, and the Father sent his angel to strengthen him through that hour. It was human reason, acting as a cautious fear lest his ministry should be prematurely closed, that caused him to separate himself from his kinsmen when they went down to the feast; and to charge those whom he healed that they should tell no

ταὶ τὸ πνεῦμα ὁ ἀχώριστος τοῦ Πατρὸς· καὶ κλίνων κεφαλὴν ἐκπνεῖ, ὁ εἶπας, ἔξουσίαν ἔχω πάλιν λαβεῖν αὐτήν·...καὶ πλευράν λόγχῃ νύσσεται ὁ τὴν ζωὴν πᾶσιν χαρίζόμενος· καὶ σίνδονι ἐλισσόμενος ἐν μνημείῳ τίθεται, ὁ τοὺς νεκροὺς

ἐγείρων· καὶ τριήμερος ὑπὸ Πατρὸς ἀνίσταται, αὐτὸς ὡν ἡ ἀνάστασις καὶ ἡ ζωὴ. Ταῦτα γὰρ πάντα ἡμῖν κατώρθωσεν ὁ δι' ἡμᾶς γεγονεν καθ' ἡμᾶς. Hippolyt. c. Noet. xviii.



man; and to withdraw himself for a season from the public eye, when the people would have taken <sup>And was made man.</sup> him by force to make him a king. The same impulsive desire for progress, which is the mainspring of industry in our respective callings<sup>1</sup>, caused the Son of Man to be engaged even in boyhood about <sup>Luke ii. 49.</sup> his Father's business; and in manhood absorbed every hour of his time, and every thought of his life, in going about doing good, and healing, whether physically or morally, all that were oppressed by the devil. What a lesson of diligence do his words of wisdom teach, 'Behold I cast out devils, <sup>Luke xiii. 32, 33.</sup> and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.' 'I must work the works of him that <sup>John ix. 4.</sup> sent me, while it is day: the night cometh when no man can work.' 'My meat is to do the will of <sup>John iv. 34.</sup> him that sent me, and to finish his work.' And so the Son of Man continued to do the work of God until on the eve of the cross he could say, 'I have glorified thee on the earth: I have finished <sup>John xvii. 4.</sup> the work which thou gavest me to do.'

With a flaming zeal akin to this steady perseverance in the path of duty, our Lord upon two occasions vindicated the sanctity of the House of God, and purified it at the close, as he had <sup>Matt. xxi. 12.</sup> done at the commencement of his ministry, from the worship of Mammon: 'And his disciples re- <sup>John ii. 17.</sup> membered that it was written, The zeal of thine

<sup>1</sup> See Brown's *Philosophy of the Human Mind*, Lect. I.

And was  
made man.

house hath eaten me up.' With a zeal less severe indeed in action but far more searching in spirit, our Lord denounced unfailing woes against the hypocrisy of the Scribes and Pharisees, the quenchers of light; 'Ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.' 'Ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.' Our Lord's work was now done, there was no longer any need of caution; and these woes were his last protest against every form of the selfish contracted spirit of the world, before he left the world to return to the Father.

Then contrast with this biting zeal, his tender human love for all that could be regarded with love. 'As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.' 'Having loved his own, which were in the world, he loved them unto the end;' 'with desire I have desired to eat this Passover with you before I suffer.' His love was indeed 'strong as death,' for death could not overcome it. And the mea-

Luke xi. 52.

Matt. xxiii.  
13.

John xv. 9—  
14.

John xiii. 1.

Luke xxii. 15.

Song Sol.  
viii. 6.

sure of Christ's love, which is our example, invested that with the character of a new Commandment And was made man. which had been co-ordinate with the Creation; 'A John xiii. 34. new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another;' as I have loved you by dying for you; for St John gives this explanation of the new commandment, 'Hereby perceive we the love 1 John iii. 16. of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.' In another respect also the commandment was new, in its unbounded extent. 'Ye have heard Matt. v. 43--45. that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven.' Himself, as in every other case, was the practical illustration of the precept. And because the affection of love is so completely human, yet at the same time of the very nature of God, it was to be the distinguishing badge of the regenerate; 'By this shall all men know that ye John xiii. 35. are my disciples, if ye have love one to another.'

Then again, what tender love our Lord shewed in his social relations as man; with what loving obedience he was subject to those, who, the one by law, the other by nature, were his parents, as he grew up 'in favour with God and man.' What a Luke ii. 52. sanctification of human friendship did the village of Bethany witness, where dwelt Martha, and Mary,

And was  
made man.

John xi. 3.  
John xi. 33.

John xi. 36.

John xi.  
25, 26.

1 Thes. iv. 14.

John xix. 26,  
27.

Psal. ciii. 13.

Mark viii. 2, 3.

Mark i. 41.

Matt. xx. 34.

and Lazarus, 'whom Jesus loved.' There was our Lord 'troubled in spirit,' when he beheld the tears of the two sorrowing sisters and their friends. There he shed tears of sympathy at the tomb of him whom they lamented, so that the Jews said, 'Behold how he loved him.' There also the precious words were uttered, that have ever since been spoken as from beyond the grave, pouring balm into the heart of the mourner in Christ; 'I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.' He who restored Lazarus to the bosom of his family, shall in the same way heal every wounded spirit, and raise brother, and sister, and parent, and child, to the light of heaven; 'For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.' How completely again did Christ shew the pure love of dying man, when his last thoughts were occupied, not with himself, but with those who were dearest to him upon earth; when 'He saw his mother and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother.'

Most completely human also was his feeling of pity: 'Like as a father pitieth his own children, even so the Lord pitieth them that fear him.'

When he fed a vast multitude with the bread of few, it was because he had 'compassion on them, for divers of them came from far.' The leper and the blind were objects of that pity, which recalled

even the dead to life. For when Jesus saw the widow at the gates of Nain ‘he had compassion on her,’ and restored the lost son of her love. And as the soul is of more worth than the body, his pity, great as it was for the bodily ailments of his people, was still more largely affected for their spiritual wants; ‘He was moved with compassion toward the people, because they were as sheep not having a shepherd, and he began to teach them many things.’

And was  
made man.  
Luke vii. 13.

Again, ‘The hope of the righteous is gladness;’ and if man’s heart is cheerful and glad in proportion as it is purified in God’s service, how truly was the Son of God anointed ‘with the oil of gladness above his fellows.’ His cheerful communion with all that could receive any benefit from him was so invariable, that his enemies made it a matter of reproach, ‘Behold a friend of publicans and sinners.’ But as our Lord shewed a more fervid zeal, only when the purity of God’s service was in danger, and was borne beyond his usual calm demeanour, by the desecration of the Temple; so also his joy was wholly of a religious character; it was most exuberant, so to speak, in his deepest humiliation. ‘Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.’ Truly, ‘for the joy that was set before him, he endured the cross, despising the shame.’ And in every instance where the joy of our Lord is mentioned in the Gospels, its cause is always the same; that his kingdom

Mark vi. 34.

Psal. xlv. 7.

Matt. xi. 19.

John xiii. 31,  
32.

Heb. xii. 2.

John iv. 36;  
xv. 11; xvii.  
13.



And was  
made man.

Luke x. 21.

was becoming established in the hearts of men, that God's will was being done. 'In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.'

Christ's human nature was complete both in body and soul. In body he endured, as we shall see, all that man can endure; in the soul he was affected by every emotion that a heart untainted by sin may feel. To the earlier ages of the Church the evidences of the human body of Christ spoke with the greater force; to us the proofs of his human soul are perhaps still more convincing. In a cunningly devised fable this intellectual testimony would in all probability have been missing; and the union of the Godhead with the Manhood in one Person would have been either such as the Apollinarians devised; the Divine principle displacing and wholly discharging the functions of the soul and mind of man; or, such a confusion of substance would have been described, as was condemned in Eutyches, who imagined that the two substances, Divine and human, were so intermixed and confused in Christ, as to result in neither perfect man nor perfect God. <sup>1</sup>But Christ was perfect man both in

<sup>1</sup> This in fact was roundly stated by Eutyches at the Council of Chalcedon, 'Ὁμολογῶ ἐκ δύο φύσεων γεγενῆσθαι τὸν Κύριον ἡμῶν πρὸ τῆς ἐνώσεως, μετὰ δὲ τὴν ἔνωσιν μίαν φύσιν ὁμολογῶ. As Leo accurately renders it in his epis-

tle to Flavianus, c. 6, 'Confiteor ex duabus naturis fuisse Dominum nostrum ante adunationem, post adunationem vero unam naturam confiteor,' *Vind. Cath.* 1, 215. The Council therefore condemned him, using his own terms, καὶ τοὺς δύο μὲν πρὸ

the flesh and in the spirit; in the moral and intellectual soul, as well as in the material body; and

And was  
made man.

τῆς ἐνώσεως φύσεις τοῦ Κυρίου μνηθεύοντας, μίαν δὲ μετὰ τὴν ἔνωσιν ἀναπλάττοντας ἀναθεματίζει. *Vind. Cath.* III. 41.

One point in the Eutychian controversy ought to be carefully noted and remembered by the student. Eutyches imagined the flesh of Christ, that is, his body, to be 'absorbed and wholly turned into the Divinity, so that by that transubstantiation the human nature had no longer a being.' (Bp Pearson.) In confuting the notion, the fathers shew clearly both in a positive and negative way, that the modern Roman doctrine of Transubstantiation was no part of their faith. For if it were then believed that a change of nature took place in the consecrated elements, Eutyches could hardly have failed to have urged this strong presumption in favour of a similar change of substance in the Incarnation; and, on the other hand, in refuting the heresy, the fathers must have said something in vindication of their own consistency, in declaring Transubstantiation to be catholic and orthodox as regards the Sacrament of the Eucharist, but Eutychian and heretical when applied to the Incarnation. The case is, no such notion then existed, and the fathers had to free themselves from no such charge of inconsistency. For the positive statement is unquestionably true; that the analogy of the consecrated elements was urged by Catholic writers, to shew how a material substance can be to us the body of Christ, without change of substance; the clearest testimony of all being that of Gelasius, bishop of Rome, in his work, *De Duabus*

*Naturis*, against Eutyches and Nestorius. He says, 'Certainly the mysteries which we receive, of the body and blood of Christ are something divine; because we are thereby made partakers of the Divine Nature, and yet the substance or nature of bread and wine do not cease to be. Certainly also the image and type of the body and blood of Christ, are set forth in the celebration of these mysteries. Wherefore it is made sufficiently plain to us, that the same thing is to be perceived in the Lord Christ himself, which we profess, and celebrate, and receive, in the symbol. That as through the energy of the Holy Spirit, the elements pass into a Divine substance, their nature still continuing in their own property; so that principal mystery itself, (whose efficacy and virtue they truly represent to us,) shews that Christ, by the true permanence of those natures of which he consists, remains one, because whole and real.' *Certe sacramenta, quæ sumimus, corporis et sanguinis Christi divina res est, propter quod et per eadem Divinæ efficiuntur consortes naturæ, et tamen esse non desinit substantia vel natura panis et vini. Et certe imago et similitudo corporis et sanguinis Christi in actione mysteriorum celebrantur. Satis ergo nobis evidenter ostenditur, hoc nobis in ipso Christo Domino sentiendum, quod in ejus imagine profitemur, celebramus et sumimus; ut, sicut in hanc, scilicet in Divinam, transeunt, Sancto Spiritu perficiente, substantiam, permanente tamen in suæ proprietate naturæ, sic illud ipsum mysterium principale, (eujus nobis efficientiam virtutem.*

And was  
made man.

the Catholic faith has ever been the same, that the Divine nature was united, inseparably but uncon-

que veraciter representant,) ex quibus constat proprie permanentibus, unum Christum, quia integrum verumque, permanere demonstrant. *Vind. Cath.* III. 344.

Chrysostom uses the same argument against Apollinaris, in the Epistle to Cæsarius, which, like the work of Irenæus, exists in a Latin translation; but so much of it has been quoted by the Greek writers, Anastasius, Nicephorus, and John of Damascus, as to make it not improbable that the entire Greek text may at some time be recovered. He says, 'each nature preserves the distinct consciousness of its own individual being, for the very reason that the two are not confused. For, as before the bread is consecrated, we call it bread; but the grace of God sanctifying it, by the ministerial act of the priest, it is set free from the appellation of bread, and is thought worthy to be called the Lord's body; howbeit the nature of bread remains in it; so we preach not two bodies, but one body of the Son.' *Unaquæque incommixtam proprietatis conservat agnitionem, propter hoc quod inconfusa sunt duo. Sicut enim antequam sanctificetur panis, panem nominamus: divina autem illum sanctificante gratia, mediante sacerdote, liberatus est quidem ab appellatione panis; dignus autem habitus dominici corporis appellatione, etiamsi natura panis in ipso permansit; et non duo corpora, sed unum corpus Filii prædicamus.* *Vind. Cath.* III. 326.

Bishop Pearson quotes also the words of Theodoret to the same purpose, 'The bread and wine lose not their own nature after the con-

secration, but remain in their former substance and shape, and form, and are visible and tangible as before. In the same manner, the body of Christ (after the Ascension) hath the same form, figure, and shape, and in one word, the substance of the body.' Οὐδὲ γὰρ μετὰ τὸν ἀγιασμὸν τὰ μυστικά σύμβολα τῆς οικείας ἐξίσταται φύσεως, μένει γὰρ ἐπὶ τῆς προτέρας οὐσίας, καὶ τοῦ σχήματος, καὶ τοῦ εἶδους, καὶ ὁρατὰ ἐστὶ καὶ ἀπτά, οἷα καὶ πρότερον ἦν... καὶ ἐκεῖνο τὸ σῶμα τὸ μὲν πρότερον εἶδος ἔχει καὶ σχῆμα καὶ περιγραφὴν, καὶ ἀπαξ ἀπλῶς εἰπεῖν, τὴν τοῦ σώματος οὐσίαν. Theod. *Dial.* II.

There are passages quoted by Dr Routh in his *Opuscula*, equally to the purpose; Ephrem the younger, of Antioch, being engaged in confuting the Nestorian and Eutychian heresies, writes: 'Thus also the body of Christ, received by the faithful, does not cease to be of a material substance, and yet remains inseparable from immaterial grace; and spiritual baptism, in its integral unity, both preserves the property of the material substance of water, and loses not that which it has become.' Οὕτω καὶ τὸ παρὰ τῶν πιστῶν λαμβανόμενον σῶμα Χριστοῦ, καὶ τῆς αἰσθητῆς οὐσίας οὐκ ἐξίσταται, καὶ τῆς νοητῆς ἀδιαίρετον μένει χάριτος. καὶ τὸ βάπτισμα δὲ πνευματικόν, ὅλον γενόμενον καὶ ἐν ὑάρχον, καὶ τὸ ἴδιον τῆς αἰσθητῆς οὐσίας, τοῦ ὕδατος λέγω, διασώζει, καὶ ὁ γέγονεν οὐκ ἀπώλεσεν. Routh, *Opusc.* p. 496.

Another testimony is then quoted by the author, though without reference to the Eutychian heresy, from a writer of the middle of the same

fusedly, with the first original germ of humanity; And was  
made man.  
so that the human nature of Christ was never

(sixth) century, Facundus: 'The sacrament of his body and blood, which is the consecration in the bread and in the cup, we call his body and blood; not that bread is properly his body, or the cup his blood; but because they contain within themselves the mystery (sacrament) of his body and blood. Hence even the Lord himself called the consecrated bread and cup, which he delivered to his disciples, his body and blood. Wherefore, as the faithful servants of Christ, receiving the sacrament of his body and blood, are rightly said to receive the body and blood of Christ: so also Christ himself, when he had received the sacrament of filial adoption, may be said correctly to have received filial adoption.'

*Sacramentum corporis et sanguinis ejus, quod est in pane et poculo consecratio, corpus ejus et sanguinem dicimus: non quod proprie corpus ejus sit panis, et poculum sanguis; sed quod in se mysterium corporis ejus, sanguisque contineant. Hinc et ipse Dominus benedictum panem et calicem, quem dis-*

*cupulis tradidit, corpus et sanguinem suum vocavit. Quo circa sicut Christi fideles sacramentum corporis, et sanguinis ejus accipientes, corpus et sanguinem Christi recte dicuntur accipere, sic et ipse Christus, sacramentum adoptionis filiorum cum suscepisset, potuit recte dici adoptionem filiorum suscepisse.*

Dr Routh next quotes the words of Rhabanus Maurus, Archbishop of Mayence, in the ninth century, describing as a novelty the first rise of the doctrine of Transubstantiation, 'Of late some, not believing aright concerning the sacrament of the body and blood of Christ, have said, that this is the very body and blood of the Lord which was born of the Virgin Mary, and in which the Lord himself suffered upon the cross, and rose from the sepulchre.' *Quidam nuper de ipso sacramento corporis et sanguinis Domini non rite sentientes dixerunt, hoc ipsum esse corpus et sanguinem Domini quod de Mariæ Virgine natum est, et in quo ipse Dominus passus est in cruce, et resurrexit de sepulchro. Ep. ad Heribaldum.* Routh, *ibid.*

Having digressed insensibly from the more immediate subject of the note, the reader perhaps will not read without interest the testimony of an Anglo Saxon divine upon the subject of the Eucharist.

Efne nú we geseoð twa þing on þisum anum gesceafte; Æfter soðum gecynde þat wæter is brosmiendlic (wæta.) and æfter gastlicre gerýnu hæfð halwende mihte; Swa éac gif we sceawiað þat halige husel æfter lichamlīcum andgite þonne geseo we þat hit is gesceaft brosmiendlic and awéndendlic; Gif we ða gástli-

Behold, we see now two things in this simple element; that water in its own nature is corruptible, and that by virtue of the spiritual sacrament it has a sanctifying power. By the same reason, if according to bodily perception we look upon the holy Housel, we see in truth that the matter is corruptible and subject to change. If we acknowledge

And was  
made man.

separate from the Divine; and that the two substances of God and man being thus joined in one Person, form one Christ.

can mihte þær-on tocnáwað þonne undergite we þat þær is lif on and forgifð undealclenýsse þam þe hit mid geleafan þicgað. Micel is betwux þære úngesewenlican mihte þæs halgan húsles and þam gesewenlican hiwe agenes gecýndes. Hit is on gecýnde brosmiendlic hláf and brosmiendlic wín. and is æfter mihte Godcundes wordes soðlice Cristes lichama and his blód; na swa þeah lichamlíce ac gastlice. Micel is betwux þam lichaman þe Crist on ðrowode and þam licháman þe to húsle býð gehalgod; Se lichama soðlice þe Crist on þrowode was geboren of Marian flæsce mid blóde, and mid bánum mid felle and mid sinum on menniscum limum, mid gesceadwíse sawle gelíffæst. and his gastlica lichama þe we husel hátað is of manegum córnum gegaderod butan blóde and báne, limleas and sawulleas, and nis foríð nán þing þær on to understandenne lichamlíce ac (is) eall gastlice to understandenne. Swa hwæt swa on þam husle is þe ús lifes edwíst forgifð þat is on þære gasthean mihte and ungesewenlicre fremminge..... Deos gerínu is wedd and híw; Cristes licháma is soðfæstnýs; Ðis wedd we healdað gerýnelice of þat we becuman to þære soðfæstnýsse. and þonne býð þis wedd geéndod; Soðlice hit is swa swa we ær cwædon Cristes lichama and his blód ná lichamlíce ac gastlice; Ne scýle gesmeagan hu hit gedón sý ac healdan on eowrum geleafan þat hit swá gedón sý. *Ælfric's Easter Homily.*  
*Vind. Cath. III. 350.*

in it a spiritual grace, we understand that there is a life in it, and that it confers immortality on those who feed upon it with faith. There is a wide difference between the invisible virtue of the sacred Housel and the visible form of its proper nature; by nature it is corruptible bread and corruptible wine, and by virtue of the word of God, it is truly the body of Christ and his blood, but that, not in a bodily but in a spiritual way. There is a wide difference between the body in which Christ suffered, and the body that is consecrated in the Housel; the body forsooth in which Christ suffered was born of the flesh of Mary, of blood and bones, skin and sinew, and human limbs, quickened by a reasonable soul; and his spiritual body which we call the Housel, is made up of many grains, without blood and bone, void of limbs and soul, and therefore nothing in it is to be understood in a bodily way, but every thing is to be taken spiritually. Whatever that may be in the Holy Eucharist that imparts the substance of life, it is a spiritual virtue, and its operation is invisible..... This sacrament is a pledge and figure, the body of Christ is the truth. We observe this pledge until we shall have come to the truth, and then the pledge will be consummated. It is in truth, as we have already said, the body and blood of Christ, not bodily but spiritually; neither does it become us to inquire how this comes to pass, but to have firm faith that so it is.



The Creed next affirms the truth of Christ's sufferings, as the Son of God; for since the Christ of God is described to us as His only Son, our Lord, (of whom it has been shewn that He was conceived by the Holy Ghost, and born of the Virgin Mary,) it follows as a necessary consequence, that He who suffered under Pontius Pilate, is also the Son of God, 'the Lord of Glory,' whom the princes of this world crucified. The nature indeed that suffered was the human nature, but by virtue of that reception of the Manhood into God, whereby the two natures were conjoined in one Person, Christ is the Son of God. Therefore since Christ suffered, it is true also that the Son of God suffered, and that God purchased the Church, *διὰ τοῦ ἰδίου αἵματος*. <sup>1</sup> 'We confess,' to use the words of Cyril's Synodal Epistle to Nestorius, 'that he himself who was begotten of God the Father, the Son and only-begotten God, impassible as he is in his own nature, suffered in the flesh for us, according to the Scripture; and existed in the crucified body impassibly, making his own the sufferings of his own flesh.' Suffered  
1 Cor. ii. 9.  
Acts xx. 28.

<sup>2</sup>As Athanasius had before expressed it, 'But by no means doth the Divine nature approach suffering without a passible body; neither doth it evince trouble and sorrow, without a sorrowing

<sup>1</sup> Ὁμολογοῦμεν δὲ ὅτι αὐτὸς ὁ ἐκ Θεοῦ Πατρὸς γεννηθεὶς Υἱὸς, καὶ Θεὸς μονογενὴς, καίτοι κατὰ φύσιν ἰδίαν ὑπάρχων ἀπαθὴς, σαρκὶ πέ-  
πουθεν ὑπὲρ ἡμῶν κατὰ τὰς γρα-  
φὰς, καὶ ἦν ἐν τῷ σταυρωθέντι  
σώματι τὰ τῆς ἰδίας σαρκὸς ἀπαθὴς

οἰκειούμενος πάθῃ. Cyr. Al. Ep. Synod. ad Nestor. 5. Vind. Cath. i. 184.

<sup>2</sup> Οὐδαμοῦ δὲ θεότης πάθος προσίεται δίχα πάσχοντος σώματος, οὔτε ταραχὴν καὶ λύπην ἐπιδείκνυται δίχα ψυχῆς λυπουμενῆς καὶ

Suffered and troubled soul; neither can it be "very heavy," or pray, without an intellect that can be weighed down and pray. But although these things involved no derogation of nature, yet they took place in manifestation of his Personality.' Again;

'Why therefore do you (Apollinarians) affirm that a Divine Intelligence was in Christ instead of our inward man? Is it because he was manifestly separated as the outer and the inner man, in the tomb and in hell? But it was not possible that one substance should be given as a ransom for the other; he gave, therefore, a body for the body, and a soul for the soul, and a perfect Being for the entire man. "<sup>2</sup>We are bought with precious blood." For this purpose God was seen upon earth. For thy sake, O man, God was seen upon earth, not having where to lay his head. Oh the mystery! The judge cometh before the judgment-seat for the guilty. Life tasteth death. The Creator is buffeted by the creature. He on whom the Seraphim cannot look, is spit upon by a slave; He tasteth vinegar and gall; He is pierced by the

1 Pet. i. 19.

Luke ix. 53.

1

ταραττομένης, οὐτε ἀδημονεῖ καὶ προσεύχεται, οἷχα νοήσεως ἀδημονούσης καὶ προσενχομένης. Ἀλλὰ γὰρ κἄν μὴ ἡττηματι φύσεως συνέβαινε τὰ λεγόμενα, ἀλλ' ἐπιδείξει ὑπάρξεως ἐπράττετο τὰ γινόμενα. Athanas. *de Adv. Jes. Chr.* 13. *Vind. Cath.* i. 276.

<sup>1</sup> Πῶς οὖν λέγετε, ἀντὶ τοῦ ἔσωθεν ἀνθρώπου τοῦ ἐν ἡμῖν, νοῦς ἐπουράνιος ἐν Χριστῷ; μὴ τι γε διχῇ μερίσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν, καὶ ἐν τάφῳ ἐπεδείκνυτο καὶ ἐν ἅδῃ; ἀλλ' οὐχ οἷόν τε ἦν ἕτερον ἀνθ' ἑτέρου ἀντιοῦναι λύ-

τρον, ἀλλὰ σῶμα ἀντὶ σώματος, καὶ ψυχὴν ἀντὶ ψυχῆς δέδωκε, καὶ τελείαν ὑπαρξιν ὑπὲρ ὅλου ἀνθρώπου. Athanas. *De Inc. Jes. Chr.* 17. *Vind. Cath.* i. 164.

<sup>2</sup> Αἵματι τιμίῳ ἡγοράσθημεν. Διὰ τοῦτο ὁ Θεὸς ἐπὶ γῆς ὤφθη· διὰ σέ, ὦ ἄνθρωπε, Θεὸς ἐπὶ γῆς ὤφθη, μὴ ἔχων ποῦ τὴν κεφαλὴν κλίνει. Βαβαὶ τοῦ θαύματος· ὁ κριτὴς διὰ τοὺς κατακρίτους εἰς κριτήριον ἔρχεται· ἡ ζωὴ θανάτου γεύεται· ὁ πλάστης ὑπὸ τοῦ πλάσματος ραπίζεται· ὁ τοῖς Σεραφεῖμ ἀθεώρητος, ὑπὸ τοῦ δούλου ἐμ-

spear; He is laid in the tomb. And, O man, art thou careless, and slumbering, and disdainful? Suffered

And as the whole scheme of God's mercy and goodness was laid deep in the counsels of eternity, so also were the sufferings of Christ, the basis of all. 'Behold the Lamb of God, slain from the foundation of the world.' 'Father, save me from this hour: but for this cause came I unto this hour.' 'The cup which my Father hath given me, shall I not drink it?' The bitterness of that cup of suffering, therefore, the extreme horror of that hour of darkness, the meekness of that uncomplaining lamb, were shewn forth by prophecy as the keystone of God's plan of mercy eternally ordained. Rev. xiii. 8.  
John xii. 27.  
John xviii. 11.

Hence our Lord throughout his ministry declared, at first obscurely, but latterly with exact accuracy, the certainty of his sufferings, and the nature of death that he should die. So he assured Nicodemus; 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.' So again in the temple, 'When ye have lifted up the Son of Man, then shall ye know that I am He.' 'And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die;' and the people understood the import of his words, for they said; 'We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of Man must be lifted up?' Again, 'Except a grain of corn fall John iii. 14.  
John viii. 29.  
John xii. 32, 33.  
John xii. 34.

πτύεται, ὅξους καὶ χολῆς γεύεται, λόγχῃ κεντᾶται, τὰ φῶς κατατίθεται· καὶ σὺ ἀμελεῖς, εἰπέ μοι, καὶ καθεύδεις, καὶ καταφρονεῖς, ἄνθρωπε; Chrysost. Hom. ix. de Pœnit. Vind. Cath. iii. 323.

Suffered into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.' To the disciples, however, he spoke plainly, and, at least on two separate occasions, our Lord assured them of the circumstantial indignities of his death. 'From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.' Without knowing what he said, the Apostle's words, to the human will of Christ, were as the tempter's voice; 'Save thyself from a death of suffering;' differed in no essential particular from the temptation in the wilderness; 'Save thyself from a death of hunger.' The Apostle unwittingly, and the tempter from malice prepense, would have brought the human will of Christ into collision with the will of God; and hence the severity of the Saviour's rebuke;

Matt. xvi. 21, 22. 'Get thee behind me, Satan: thou art an offence unto me: thou savourest not the things that be of God, but the things that be of men.' So on another occasion, recorded in the same Gospel,

Matt. xx. 18, 19. 'Behold, we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.' The accomplishment of such minute predictions could not be

less than the very strongest testimony to the Suffered  
 Apostles, that the Christ who suffered was the Son  
 of God.

Again, the fulfilment of our Lord's words and of the older prophecies in the sufferings of the Judgment-Hall and Calvary, were a testimony to the reality of those sufferings. For the fulfilled substance of prophecy was fore-ordained, else had it not been predicted; but that which is fore-ordained is real; it follows, therefore, that the sufferings of Christ were real because they were shewn to have been fore-ordained, by his own predictions, and the prophecies of old. But we have a physical proof of the truth of those sufferings, as well as this metaphysical evidence. Though the birth of Christ was miraculous, He was truly Man of the substance of His Mother; and no one who is conscious of his own capacity for suffering, inherited from Adam, can doubt His full susceptibility of pain and sorrow. He hungered in the wilderness, and his flesh failed him and drooped beneath buffetings and stripes; He was faint by the well of Samaria, and His tongue clave to His gums as he said, 'I thirst;' he was weary with travail, and his strength failed him on the cross; the agony of his soul brought blood from every pore, and the piercing nails and the crown of thorns, bathed his whole body with the stream of life. His flesh was human, his sufferings were also human. His soul was human, and the sufferings of his soul were far more intense than man ever suffered before or since. The agony of the flesh was definite, the dismay of



Suffered soul was almost infinite by anticipation; 'I have a baptism to be baptized with; and how am I straitened until it be accomplished!' 'My soul is exceeding sorrowful, even unto death;' 'Oh my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.' It was not that the natural fear of death caused such agony of soul, for the sufferer learns to welcome death as his best friend; it was not that a violent period to life filled the Saviour with dismay, for martyrs with a holy joy could embrace the stake, and be filled with the glory of love for God and man. 'But God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh;' and it was the sense of its heinous character in the sight of a God of purity, that was its heaviest condemnation. If he suffered being tempted, what must have been the imputation of the sins of the whole world to his spotless purity?

An acute sense of disgrace and shame, arising from the accumulated guilt of every generation of the children of Adam, weighed down His righteous soul; and it was because death is the wages of sin, that it was so bitter. If therefore God's most faithful servants feel most truly, that which they confess sincerely, that the remembrance of sin is grievous to them; the burthen of it intolerable; what must be involved in the days and years and centuries and ages of sin, that are brought to the cross by a true repentance, and nailed to it in the body of Jesus? Truly he was

‘made a curse for us;’ He who knew no sin, ‘was made sin for us.’ And of this we may be certain, that the sense of this appalling load, and the full knowledge of the exceeding sinfulness of sin, in the sight of God, made the death of Jesus that which mortal man hath never suffered before or since. The priests, therefore, truly described the light in which Christ consented to be regarded for our sakes, in saying to Pilate; ‘If he were not a malefactor, we would not have delivered him unto you.’ And the Psalmist spake of him as bearing the sins of the whole world, when he said, ‘Innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.’ ‘My heart is sore pained within me: and the terrors of death are fallen upon me.’ And the High Priest uttered a mystical truth, when he said that it was expedient ‘that one man should die for the people, and that the whole nation perish not.’

Suffered  
under  
Pontius  
Pilate.

Col. ii. 14.  
Gal. iii. 13.  
Deut. xxi. 23.  
2 Cor. v. 21.  
Rom. vii. 13.

John xviii. 30.

Psal. xl. 12.

Psal. lv. 4, 5.

John xi. 50;  
xviii. 14.

The Creed next defines the time when the Son of God suffered: when Pontius Pilate was procurator of Judæa<sup>1</sup>. The sceptre had passed away from Judah, and a representative of the Roman conqueror, whose principal office it was to levy the fiscal demands of the emperor, but who had also the power of life and death, was the virtual ruler of Judæa. Pontius Pilate held this office from the

<sup>1</sup> So Tacitus: Auctor nominis ejus Christus, qui Tiberio imperitante per procuratorem Pontium Pi-

latum supplicio affectus est. *Annal.* xv. 44.

Under  
Pontius  
Pilate.

30 years from  
the death of  
Herod.

Luke iii. 23.

26th year of the Christian era, until the time that he was banished to Vienne in Gaul in the year preceding the death of Tiberius, A.D. 36. Historical events enable us to fix upon the fifth year of his administration, A.D. 31, as the year in which our Lord suffered. The death of Herod the Great followed in the year after Christ's Nativity; and since 'Jesus began to be about thirty years of age' when his ministry commenced, the early part of the year 29 of the Christian era would mark the date of our Lord's baptism by John, and the third passover, or the year 31, his crucifixion. With regard to the office that Pilate filled, we know that at the time that Archelaus was disgraced and banished, in the ninth year of our Lord, the Jews lost the last vestige of liberty. Judæa, Idumæa, and Samaria were placed under the general presidency of Syria, but more immediately under the procurator named by the emperor. For the emperor retained the province for himself, and his legate or procurator was charged with the usual fiscal duties of collecting the imperial revenue. Hence the Baptist's charge to the soldiers is one of those numberless instances in which the gospel bears witness to its own truth; for to their question, 'What shall we do?' the preacher said, 'Do violence to no man, μηδὲ σκυκοφαντήσητε, and accuse none falsely<sup>1</sup>.' The publicans indeed were the appointed officers for the collection of the impost;

<sup>1</sup> The Syriac ܩܥܠ by which it is rendered, means oppression by extortion. רבֿיִן Rabbīn, any

thing high priced and dear, extortionate.

but their office in a conquered province, especially one so turbulent as Judæa, would be of little effect without the military; and the term of St Luke would be used in its original sense of ‘informing,’ with a view to the extortion of tribute. But the procurator of Judæa, owing to the peculiar nature of the province, was armed with an authority not usually allowed to that official. He had the power of life and death. When Archelaus was deposed and banished, Coponius was the first procurator appointed; and Josephus tells us in his ‘Antiquities,’ that he was delegated by Quirinus the Præses of Syria, *τῇ ἐπὶ πᾶσιν ἐξουσίᾳ*, with supreme authority; which he explains in his other work on the Jewish War, as the power of the sword, *μέχρι τοῦ κτείνειν*. And so the supreme executive authority was continued to his successors in office, until the Jews, having no power of putting Christ to death for what they judged to be blasphemy, accused him before the representative of Tiberius of treason, in claiming to himself the royal title. It is not intended that the Jews never took upon themselves to avenge with death the more serious infractions of the Divine Law; several passages in our Lord’s history shew that they did. In his own person he was repeatedly in danger. The woman taken in adultery was saved by him from the extreme penalty of the law. St Stephen was actually put to death upon a charge of blasphemy. But these were the acts of a mob, urged on by the priesthood. They would hardly have been dared at the feast of the Passover, with the presence

Under  
Pontius  
Pilate.

See Bp Pearson’s note.

Ant. xviii. 1.

Bell. Jud. ii. 11.

Matt. xxvi. 65.  
John xix. 7.

Luke xxiii. 2.

Under  
Pontius  
Pilate.

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- of the Roman governor within the walls of Jerusalem, and a numerous body-guard of soldiers. Therefore with this safe matter of political accusation, Christ was taken before the Roman governor. But Pilate throughout could see no object of imperial jealousy in the accused. There was no assertion of a worldly ambition in the authority claimed, 'Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.' There was no compassing of treason in the
- John xviii. 37. answer, 'Thou couldest have no power at all against me, except it were given thee from above.' But the charge had been made, and pressed with obstinate clamour; and the significant threat decided
- John xix. 12, 15. the deed of blood, 'If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.' 'We have no king but Cæsar.' His fears therefore granted
- Mark xv. 15. what a sense of justice had denied, and 'he delivered Jesus, when he had scourged him, to be crucified.' The Jews evidently expressed a political truth, without reference to the 'sanctity of
- John xviii. 31. the season when they said, 'It is not lawful for us to put any man to death.' And the readiness with which they understood our Lord's expression, that he must be lifted up, as an allusion to the Roman
- John xii. 34. servile punishment of crucifixion, shews that the government of Pontius Pilate had made them well

<sup>1</sup> The reason given by Augustin: Intelligendum est eos dixisse non sibi licere interficere quemquam,

propter diei festi sanctitatem, quem celebrare jam cœperant. *Tract. xiv. in Joh.*



acquainted with that mode of death. The frequency also of our Lord's predictions, of the exact death that he should die, leaves no doubt upon the mind that the only death, that could be inflicted by the executive, was some Roman form of capital punishment, 'That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.'

Under  
Pontius  
Pilate.

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John xii. 33;  
xviii. 32.

It has always been traditionally reported in the Church that Pilate forwarded an account of the crucifixion to the emperor. This is highly probable, although whatever 'Acts' have come down to us under his name bear evident marks of forgery. Still he could not fail to have been deeply impressed with the occurrence. A superstitious fear appears to have been awakened in him, by the mystery attaching to the spiritual authority claimed by Christ; 'My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.' The remembrance of his wife's dream also would not be easily shaken off, *Kai γὰρ τ' ὄναρ ἐκ Διός ἐστι*. In addition, however, to the charge of treason, the Jews urged the judicial demands of their own law, 'We have a law, and by our law he ought to die, because he made himself the Son of God.' When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? Taking therefore these two circumstances together, the charge of treason against the emperor

cf. the false  
gospel of  
Nicodemus.

John xviii.  
36.

John xix.  
7-9.

Under  
Pontius  
Pilate.

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plainly expressed in the titular accusation affixed to the cross, and his own misgivings as to the possibly supernatural character of Christ—misgivings which would be amply confirmed by the publicity of Christ's miracles—it is scarcely possible to suppose that the procurator would fail to report so remarkable a case to the emperor. <sup>1</sup> Tertullian, who was wholly conversant with Roman Law and public documents, mentions such an official report; 'Ea omnia super Christo Pilatus, et ipse jam pro sua conscientia Christianus, Cæsari tum Tiberio nunciavit.' *Apol.* 21. And in a previous passage the writer expresses himself, as though a belief of Christ's Divinity had been avowed by Pilate, 'Tiberius ergo, cujus tempore nomen Christianum in sæculum introivit, annunciatum sibi ex Syria Palestina, quæ veritatem Illius divinitatis revelarat detulit ad senatum cum prærogativa suffragii sui.'

<sup>1</sup> The following epistle was first published by Gronovius from the Bodleian MS. of Tacitus, Leyden, 1721. Its correspondence with the minute details of the Gospel is too close to satisfy the critic. Other epistles exist under the same title, but they are still more palpable forgeries.

Pontius Pilatus, Judææ procurator, Tiberio Cæsari Imperatori S. P. De Jesu Christo, quem tibi plane postremis meis declaraveram, nutu tamen populi acerbum, me quasi invito et subnitente, supplicium sanctum est. Virum hercle ita pium, ita severum nulla ante ætas habuit, nec habitura est. Sed mirus exstitit ipsius populi conatus, omniumque scribarum et principum ac seniorum consensus, suis prophetis,

more nostro Sibyllis, contra monentibus, hunc veritatis (Joh. xviii. 37.) legatum crucifigere; signis supra naturam apparentibus, dum penderet, et orbi universo philosophorum judicio lapsum minitantibus. Vigent illius discipuli, opere et vitæ continentia magistrum non mentientes, immo in ejus nomine beneficentissimi. Nisi ego seditionem populi prope æstuantis exoriri pertinuissem, fortasse adhuc vir ille nobis viveret; etsi tuæ magis dignitatis fide compulsus, quam voluntate mea adductus, pro viribus non restiterim, sanguinem justum, totius accusationis immunitatem, verum hominum malignitate inique, in eorum tamen, ut scripturæ interpretantur, exitium venundari et pati. Val. V. cal. Apr.

c. 5. A document is likewise quoted as the genuine Acts of Pilate by Justin Martyr in the Apology presented to the emperors, καὶ ταῦτα ὅτι γέγονε δύνασθε μαθεῖν ἐκ τῶν ἐπὶ Ποντίου Πιλάτου γενομένων Ἀκτῶν. *Apol.* 48 and 35. That such a document should have existed is highly probable, but that its genuine statements should long since have been overlaid with pious frauds, or made useless by hostile interpolation, is also to be expected; so whatever has come down to us under this name is more than questionable.

Under  
Pontius  
Pilate.

The death of Christ for the sins of the world, Crucified. involving the eternal interests of the whole race of mankind, was as public as the cause was wide. In this again there was a manifest providence; and it could not be objected to the Apostles, that the religion they taught was based upon reference to obscure and uncertain facts. At a distance of a quarter of a century after the crucifixion, St Paul could still appeal to the notoriety of the event: ‘The king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.’ The sacrifice of the death of Christ was accomplished by the sentence of the highest and most solemn earthly tribunal. And the mode in which this was predicted, was as marvellous as every other portion of the Evangelical mystery. It was shadowed forth in ancient types; the ‘only son’ of Abraham bore the wood of sacrifice, as the ‘only-begotten Son’ of God bore his cross; the brazen serpent reared aloft in

Acts xxvi. 26.

Crucified. the wilderness, betokened Christ hanging upon the cross, an outcast from earth, disowned also of heaven; while the Paschal Lamb, a bone of which should not be broken, (terms scarcely consistent with the circumstances of Jewish capital punishment), set forth the precise character of the sacrifice of the death of Christ; that it should be of household virtue and efficacy, and be dear to the dwellers of every home. It was also ordained, that the season of the year, in which the truth veiled in these types should be evidently set forth and invested with reality, should be a season of the greatest publicity; that the whole earth might know that Christ her Passover was slain. Then again the same idea of the œcumenical death that Christ should die, runs through the various predictions of the event, so that scarcely a prophet foretells that death, without giving some indication that it should be accomplished by an issue unknown to the Jewish Law; ‘They shall look upon me whom they pierced,’ says Zechariah; ‘They pierced my hands and my feet,’ says King David. ‘He was wounded (מִדָּלָל) ἐτραυματίσθη, wounded by piercing,) for our transgressions,’ is the expression of Isaiah. ‘A sword, a sword is sharpened, and also furbished: it is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? it contemneth the <sup>1</sup>rod of my son, as every tree,’ is the testimony of Ezekiel. Therefore the times were fulfilled when the ‘sanc-

Zech. xii. 10.

Psal. xxii. 16.

Isai. liii. 5.

Ezek. xxi. 9,  
10.

<sup>1</sup> שֵׁבֶט בְּנִי, ‘the sceptre of my son,’ as in Ps. xlv. 6, ‘The sceptre (שֵׁבֶט) of thy kingdom is a right sceptre.’

tuary of strength' was polluted by a foreign conqueror, and the 'abomination that maketh desolate' had already been planted in the Holy City. For Pontius Pilate inaugurated himself into his office at Jerusalem, by exhibiting the Roman eagle and bucklers stamped with the emperor's image, which immediate insurrectionary movements compelled him to withdraw. But it was evidence, that the people of God were now subject to the power, whom the Supreme Ruler of events had permitted to enslave the whole world; possibly with the very design that the Sacrifice ordained from eternity might have a world-wide character.

It is not necessary to enter into the details of the crucifixion, already fearfully familiar to every Christian mind; neither will it be necessary to add any observations to those already made, with respect to the reality and extent of our Lord's sufferings, of which every one will form his own imperfect estimate. Sufficient is it for us to know, that when the powers of darkness had had their hour, our Blessed Lord, tired out with the cruelties that had been practised upon him, the unrelenting buffetings and scourgings, and the agony of the cross, bowed his head; and uttering with a loud voice those words of inconceivable spiritual agony, 'My God, My God, why hast thou forsaken me?' He gave up the ghost.

The decease of Christ was only the natural close of so much suffering. For we cannot assent to that which <sup>1</sup>Origen has declared, that it was

<sup>1</sup> Quoniam ergo majorem sustinent cruciatum qui non percutiuntur (h. e. sub alas corporis miserationis causa) post fixationem, sed vivunt

Crucified.

Dan. xi. 31.



Crucified. the voluntary yielding up of the ghost by our Lord that caused the Centurion to exclaim, 'Truly this was the Son of God.' St Matthew would seem to imply, that it was the earthquake and the darkness that extorted the confession; possibly also, since the tomb close at hand shews that Calvary was a place of burial, the graves were opened within view of the Cross. For these reasons therefore the Evangelist says, that 'When the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.' The words 'they feared greatly,' evidently connect the confession with the supernatural events that they witnessed. St Luke's account is similar. St Mark, relating the death of our Lord with far greater conciseness, omits all

Matt. xxvii.  
54.

cum plurimo cruciatus, aliquando autem et tota nocte, et adhuc post eam, tota die. Jesus ergo cum non fuisset percussus, et speraretur diu pendens in cruce majora pati tormenta, oravit Patrem, et exauditus est, et statim ut clamavit ad Patrem, receptus est; aut sicut qui potestatem habebat ponendi animam suam, posuit eam quando voluit ipse, quod prodigium stupuit centurio factum, et dixit, *Vere hic homo Filius erat Dei*. Miraculum enim erat, quoniam post tres horas receptus est, qui forte biduum victurus erat in cruce, secundum consuetudinem eorum, qui suspenduntur quidem, non autem percutiuntur; ut videretur beneficium Dei fuisse quod exspiravit, et meritum orationis ejus, magis quam violentia crucis. Origen, on Matt. xxvii. 54. Of course this state-

ment contains the palpable mistake, that our Lord only lived upon the cross during three hours. Whereas he was crucified at the third hour, Mark xv. 25, and cried out with a loud voice for the first time at the ninth hour, 34, i. e. after an interval of six hours; neither is there any evidence of the lapse of time that passed between the first exclamation and the second: 'Father, into thy hands I commend my spirit;' Luke xxiii. 46; only we know that after the ninth hour our Lord yielded up the ghost; and being dead, his side was pierced by the spear; the body was then taken down by Joseph and laid in the sepulchre, without any infraction of the sabbath; which commenced when the eleventh hour had expired.

mention of the earthquake, as having been already Crucified. put on record; but refers the centurion's exclamation to the last words of our Lord; as some have considered, on account of the miraculous physical power with which they were uttered, under the very hand of death; but more probably, by reason of Christ's clear assertion, (unchanging even in the moment of departure,) of the claim for which the Jews had caused him to be crucified, 'Father, into thy hands I commend my spirit.' The Evangelists record the fact of the centurion's words, they may reasonably be allowed to vary in their appreciation of his motive. It is sufficient for us to know that the sacred writers agree in their details of fact. St Matthew and St Mark assert, that our Lord twice uttered words with a loud voice before he died, and record the former exclamation. St Luke infers perhaps the same, but relates the latter. On the whole, we may safely conclude that the centurion was acted upon, both by the marvels that he witnessed, and by our Lord's dying testimony to the truth of all that he had ever said, and all that he had ever claimed to be. One also there was by that Cross of suffering, through whose soul the sword pierced; is it beside the Luke xxiii. 46. truth to imagine that the sight of son and parent at such a moment, with all the circumstances of tenderness and superhuman sanctity on the one side, and agonized grief upon the other, should have had some influence at least upon the centurion's conviction? There is no reason in any case why we should adopt the unsatisfactory ex-

Crucified. planation of Origen. All that man can endure Christ suffered for us, and though he had power to lay down his life, as he had power to take it up again; yet he no more exercised that power, than he put forth his undoubted power of summoning to his assistance legions of angels. No man can breathe forth his spirit at will, and therefore Christ did not; for in all things he was 'like as we are.' When he became obedient unto death, it was the death of the cross, without mitigation of its extreme suffering, or abridgement of its natural duration; but he proceeded along the valley of the shadow of death as the Son of Man, that through a perfect and complete death, he might destroy him that hath the power of death.

Heb. ii. 14.

Thus, therefore, Jerusalem that killeth the prophets, and stoneth them that are sent to her bearing the message of God, filled up the measure of her iniquities, by nailing to the cross the Lord of Life; and her fearful guilt, in bringing upon her own head and upon the head of her children, that innocent blood, still abideth. It was demanded of her in the day of her visitation, when Calvary again became the scene of God's judicial wrath. For the Lord's parable was fulfilled; and

Matt. xxii. 7.

'he sent forth his armies, and destroyed those murderers, and burned up their city.' A foreign foe<sup>1</sup> then nailed their children to the cross, in every form of mockery and insult, until room was

<sup>1</sup> Προσηλουν δ' οἱ στρατιῶται καὶ διὰ τὸ πλῆθος, χώρα τε ἐνελεύ-  
δι' ὀργὴν καὶ μῖσος τοὺς ἀδούτας, πετο τοῖς σταυροῖς, καὶ σταυροὶ  
ἄλλον ἄλλω σχήματι πρὸς χλεύην, τοῖς σώμασιν. Jos. B. J. vi. 28.

wanting for crosses, as crosses were too few for <sup>Crucified.</sup> bodies. The self-pronounced sentence also, still rests upon the head of their descendants, and so it must be 'until the fulness of the Gentiles be <sup>Rom. xi. 25.</sup> come in;' when, 'if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?'  
וְאַתָּה יְהוָה עֲדֹמְתִי

Psal. vi. 3.

H. E. ii. 7.

Eusebius relates that the end of Pilate was, that he perished miserably by his own hand. The fate, therefore, of the traitor Judas, who betrayed the innocent blood, and afterwards repented, but hanged himself; and of Pilate who washed his hands of it with so much ostentation, and then when he had scourged Jesus, delivered him to be crucified, but in the end destroyed himself, can be viewed only as judicial in their similarity.

It was thus that Christ 'bare our sins in his <sup>1 Pet. ii. 24.</sup> own body on the tree;' He redeemed us from the curse, under which every child of Adam lay bound; both by the inheritance of the first parents' sin, and by his own actual disobedience. The broken covenant of works, by God's mercy, is wholly annulled and superseded by the better covenant of faith and grace through the blood of the cross. <sup>Col. i. 20.</sup> 'He hath quickened us together with him, having <sup>Col. ii. 14.</sup> forgiven us all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, 'nailing it to his cross.'

<sup>1</sup> Προσηλώσας. The word used by Josephus, of nailing to the cross, in the preceding note; and as deeds

were cancelled by driving a spike through the parchment roll, the handwriting of our broken cove-

Crucified.

But the condition, upon which alone the handwriting that is against us can be thus nailed to the cross and for ever done away, is that we have a living faith in the Son of God; and that this faith be shewn to be living, by the proof of which the Apostle speaks so earnestly; the formation of Christ within. For whatever Christ did or suffered, for us men and for our salvation, must be set forth in spirit and power within each heart. If He descended to us, we must ascend to him. If he became man of a pure virgin, we must be born again of the Spirit. As he by nature, so must we by <sup>1</sup>adoption and grace become sons of God; ‘Not of blood, nor of the will of the flesh, nor of the will of man, but of God.’ As he suffered for us, so must we, if it be God’s will to purify us by trial, be partakers of Christ’s sufferings; and be ‘made conformable unto his death.’ For if Christ was crucified for us, Scripture is very urgent in pressing home upon the conscience the truth, that ‘they that are Christ’s have crucified the flesh with the affections and lusts.’ ‘If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.’ This is the state of each regenerate heart, according to its measure of renewal in Christ; though the comparison of our

John i. 13.

<sup>1</sup> Pet. iv. 13.  
Phil. iii. 10.

Gal. v. 24.

Rom. vi. 5, 6.

nant was annulled, by being nailed to the cross with the body of Christ. So Chrysostom, *διέρρηξεν αὐτὸ*

*προσηλώσας τῷ σταυρῷ.*

<sup>1</sup> Compare the Collect for the Nativity of Christ.



own weak graces with the holy faith of an Apostle, Crucified.  
 serve only to shew our own immeasurable distance.  
 Again, if our Lord lay buried in the tomb, we also  
 are 'buried with him in baptism.' 'Know ye not, Col. ii. 12.  
 that so many of us as were baptized into Jesus Rom. vi. 3, 4.  
 Christ were baptized into his death? therefore we  
 are buried with him by baptism into death: that like  
 as Christ was raised up from the dead by the glory  
 of the Father, even so we also should walk in new-  
 ness of life.' If Christ rose again from the dead,  
 the Apostle's language is still in keeping, 'Ye are Col. ii. 12.  
 risen with him through the faith of the operation  
 of God, who hath raised him from the dead.' 'If Col. iii. 1.  
 ye then be risen with Christ, seek those things  
 which are above, where Christ sitteth on the right  
 hand of God.' And lastly, if Christ having become  
 the first-fruits of them that slept, ascended up again  
 to the glory that he possessed before the worlds  
 were made; even here the analogy of faith holds  
 good; for God, 'even when we were dead in sins, Eph. ii. 5, 6.  
 hath quickened us together with Christ, and hath  
 raised us up together, and made us sit together in  
 heavenly places in Christ Jesus.' 'Ye are dead, Col. iii. 3.  
 and your life is hid with Christ in God.' And so  
 the Apostle speaks to the members of Christ's  
 mystical body, as though they had already done  
 with the flesh; 'Ye are come unto mount Sion, Heb. xii. 22.  
 and unto the city of the living God, the heavenly -24.  
 Jerusalem, and to an innumerable company of  
 angels, to the general assembly and Church of the  
 firstborn, which are written in heaven, and to God  
 the judge of all, and to the spirits of just men  
 made perfect, and to Jesus the mediator of the

Crucified. new covenant.' Now these expressions, scattered freely as they are upon the face of Scripture, give a very definite idea of what the Apostle meant, by Christ being formed within us. It is a truth, mysterious indeed, but still a living truth. And as surely as the Body and Blood of the Lord are received by the faithful in the Lord's Supper, so surely must Christ himself, in all his fulness, be the very Life to each separate member of his Body. Truly born of the Spirit, and suffering, and crucified, and dead, and buried, and risen, and glorified, as was the Son of Man, the same verities must reclaim us one by one from the world, and present us to God new men in Christ Jesus, renewed daily by the Spirit of adoption from strength to strength; until that state of regeneration, which commenced at our baptism, and is carried on in the spirit through faith, by a gradual renovation of the whole inner man, is completed by the perfect and final <sup>1</sup> regeneration of body and soul and spirit in heaven.

Dead. He therefore who suffered for us, endured those sufferings until death put a period to them; and since all the cruelties that he underwent, were known in the eternal counsels of God, and as such

<sup>1</sup> Augustine interprets of the body's future regeneration, the words of Christ, 'in the regeneration, when the Son of man shall sit upon the throne of his glory.' Matt. xix. 28. Nam et ipsam Dominus regenerationem vocat, non utique talem qualis fit per baptismum, sed in qua etiam in corpore perficietur quod nunc spiritu inchoatur. In regeneratione, inquit, &c. *De Pecc. Mer. et Rem.* 11. 9. *Vind. Cath.* 11. 239.

Sic enim caro nostra regenerabitur per incorruptionem, quemadmodum est anima nostra regenerata per fidem.....Sicut ergo duo sunt regenerationes, de quibus jam supra locutus sum; una secundum fidem, quæ nunc fit per baptismum; alia secundum carnem, quæ fiet in ejus incorruptione atque immortalitate, per judicium magnum atque novissimum; ita sunt et resurrectiones duæ, &c. *de Civ. D.* xx. vi. 5, § 6.

predicted by his prophets; so also the same sure word of prophecy, that set forth Christ as scourged and buffeted for us, declared also that he should surely be put to death. Thus Isaiah tells us, that 'He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed,' but he declares also, that 'He is brought as a lamb to the slaughter;' that 'He was cut off from the land of the living; for the transgression of my people was he stricken<sup>1</sup>.' The same reason, therefore, for which the Incarnation and Birth and Passion of Christ were minutely foretold in prophecy, holds good also with respect to his Death. They were several elements in the great scheme of Redemption, ordained before the beginning of the world; and God was pleased to make these events known by his servants the prophets, as a part of the eternal counsels, that their fulfilment might in due time declare the truth and faithfulness of God. The death of Christ, thus foreordained and foreshewn, was the natural issue of sufferings accumulated, until human nature could bear no more. For 'Behold the Man,' after a night of misery and insult from those whose love he had so richly earned; buffeted before the priests; mocked in royal array by Herod; scourged and crowned with thorns by Pilate; and, more piercing even than that hundred pointed pain, betrayed by one disciple and forsaken of all; His precious body

Dead.

Isai. liii. 5.

Isai. liii. 7, 8.

<sup>1</sup> נָנַע לְמוֹ 'Did the blow fall upon him.' LXX. ἡ χθὴ εἰς θά- νατον, evidently reading נָנַע לְמוֹת

Dead. nailed to the cross, and his whole being agonised with pain such as human nature shrinks from imagining. Behold the Man, the soul fainting and reviving within, the spirit seeking pity and consolation, yet finding none; the earth lost as in the gloom of one wide grave beneath; the heavens black with darkness above; ‘Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.’ But God has mercifully put it beyond the power of the body to endure the extremity of mortal agony for any length of time, and when the forces of nature are spent, life ceases in death.

Lam. i. 12.

That no proof of the reality of Christ’s death might be wanting, his side was pierced with a spear, and forthwith from the seat of life, the heart, there came out a mingled flow of blood and water. That there was something mystical in this result of natural suffusion, would appear from the solemn words of St John; ‘He that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.’ And the same writer speaks of this fact, as constituting, together with the testimony of the Spirit, a triple witness to the truth of Christ’s divinity; ‘There are three that bear witness in earth, the spirit, and the water, and the blood; and these three agree in one.’ The fact testified is, that Christ is the Son of God; the witnesses are three. The Spirit, because the Lord had said that when

John xix. 35.

1 John v. 8.

he departed he would send the Holy Ghost the Comforter; the descent of the Paraclete, therefore, was the proof that the Son of God having truly died, reigned as the king of glory in heaven; as the Lord had said; ‘When ye have lifted up the Son of Man, then shall ye know that I am He.’ The water was a witness; for it was in the baptism of Christ that direct testimony was given to the Son of God. ‘He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.’ From that time, the water of baptism, as being inseparably connected with the record of John, was as a witness to the Divinity of Christ.

The blood also poured forth upon the cross was shed in evidence of the same fact. The very offence, for which Christ was seized by the Jews, was because he made himself the Son of God; and to this charge his examination by the High Priest had a close reference, ‘I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God.’ Up to the parting agony of body and soul, the Saviour still bore witness to this truth, ‘Father, forgive them; for they know not what they do;’ ‘Father, into thy hands I commend my Spirit.’ This was the witness of blood, and it came to the centurion with an irresistible force, so that the confession was extorted from him, ‘Truly this was the Son of God.’

Dead.

John viii. 28.

John i. 33, 34.

Matt. xxvi.  
63.Luke xxiii.  
34, 46.Matt. xxvii.  
54.



Dead. blood is the third witness, therefore, that Christ is the Son of God; for by it a good confession was witnessed before Pontius Pilate by Him 'who is the Blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.'

1 Tim. vi. 13,  
15-16.

In another point of view the water mingled with blood that flowed from the pierced side of the Lord, was considered by the Primitive Church to represent the two kinds of baptism whereby incorporation into the body of Christ is effected. The ordinary baptism by water, and the martyr's baptism of blood. For the baptism of blood, where-with our Lord declared that he should be baptized, was that which conveyed the grace of Christ to those holy martyrs, who were put to death in times of persecution, before they had received the ordinary baptism of the Church. Their death for the sake of Christ was their regeneration in glory.

Cypr. ad  
Jubaianum, 8.  
above p. 66.  
Vind. Cath.  
III. 234.

Cyprian, for example, attaches this meaning to it, where he says that the unbaptized catechumen who receives the crown of martyrdom, receives also the grace of the new birth by the baptism of blood; and his master, Tertullian, still more expressly, 'We have another baptism, which is also one,

<sup>1</sup> Est quidem nobis etiam secundum lavacrum, unum et ipsum, sanguinis scilicet, de quo Dominus, Habeo, inquit, baptismo tingi; quum jam tinctus fuisset. Venerat enim per aquam et sanguinem, sicut Jo-

hannes scripsit, ut aqua tingeretur, sanguine glorificaretur. Proinde ut nos faceret aqua vocatos, sanguine electos, hos duo baptismos de vulnere perfossi lateris emisit.

namely, of blood, of which the Lord said ; I have a baptism to be baptized with, when he had already been baptized. For he came by water and blood, as St John wrote, he having been baptized with water, and glorified with blood. In the same way that he might cause us to be called by water, and chosen with blood, he sent forth these two baptismal elements from the wound of his pierced side.' Dead.

The true death of Christ therefore being incontestably proved, it only remains that we should have a true faith respecting the effects of death upon Him, who was God eternal, as well as mortal man, in one person. When Christ died for us, it was by a death such as ours, extending in its effects to the whole human nature, but to that alone. Apollinaris conceived the monstrous notion that Christ was destitute of a human soul, its place being occupied by the Divine Nature ; he denied therefore at the same time the possibility of Christ's true and natural death. For death is the actual and complete separation of body and soul ; so that the body returns to dust, and the soul returns to the God who gave it. This separation of soul from body, was the sentence threatened from the first against sin : 'In the day that thou eatest thereof thou shalt surely die.' Gen. ii. 17. The penalty was incurred and inflicted, from the day of Adam downwards, and it never could have been reversed, if the Son of God had not, with infinite love, taken upon him our flesh, that he might be subject to our death. 'Forasmuch then as the children are partakers of flesh and blood, he also himself likewise' Heb. ii. 14.

Dead.

took part of the same; that through death he might destroy him that had the power of death.' The definition of a true bodily death in Christ was altogether such as will be definitive of our own; namely, the separation of the living immaterial substance the soul, from the material substance the body. But the Godhead, which, as we have seen, was united inseparably with the Manhood in Christ from its very first rudimental origin, was united in one Person, without confusion indeed, but inseparably, never again for a single moment to be disunited. The exclamation, therefore, 'My God, my God, why hast thou forsaken me?' was the exclamation of human nature tried to the utmost; and it shews that Christ truly bare our infirmities, and was like as we are in true human feeling. But the Godhead was still in union with the Manhood in that suffering Divine Person. And in the end, when our Lord bowed the head and gave up the ghost, there was a separation of soul from body, according to the undeviating law of nature; but the Godhead was with the soul and with the body also, still as inseparably as ever united to both. And as truly as Christ the Son of God was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, and was crucified; so truly also God was in Christ when he died, and when he was buried. Hence Athanasius in refuting the Apollinarian notions says, '¹But crying out, and bowing the head, and

¹ Κράζας δὲ καὶ κλίνας τὴν κεφαλὴν, καὶ παραδούς τὸ πνεῦμα, τὸ ἔσωθεν τοῦ ἰδίου σώματος, τουτέστι, τὴν ψυχὴν ἐσή-

yielding up the ghost, shewed the inward correlative of his own body, which is the soul; of which he also spake: I lay it down for my sheep; so that no one can say that he expired by the passing of the Godhead, but by the departure of the soul. For if death and the decease of the body took place in him by the transition of the Godhead, of a truth he died his own peculiar death, and not ours. And how did he descend into hell in the unveiled nature of God? Where in that case was the 'soul, which the Lord engaged to lay down for the sheep, and concerning which the prophets spake beforehand? But if a departure of the soul took place, it is declared for this reason, because he took upon him *OUR* death; that is, he endured *OUR* dissolution as he had received *OUR* birth.' And in another work, ' <sup>2</sup> So that, man was not separated from God, neither did God make known to man his abandonment; and the state of death, and the departure of the spirit, was not the transition of God, but the separation of the soul from the body. For our death was shewn forth in

Dead.

μανε' περὶ ἧς καὶ εἶρηκεν, ὅτι τί-  
θημι ὑπὲρ τῶν προβάτων τῶν  
ἐμῶν. ὥστε τὴν ἐκπνευσιν οὐκ ἂν  
τις εἴποι θεότιτος μετάστασιν,  
ἀλλὰ ψυχῆς ἀποχώρησιν. εἰ γὰρ  
κατὰ μετάστασιν θεότητος ὁ θάνα-  
τος γέγονε, καὶ ἡ τοῦ σώματος νέκ-  
ρωσις, ἰδίον ἄρα θάνατον ἀπέθανε,  
καὶ οὐ τὸν ἡμέτερον. καὶ πῶς εἰς  
ἄδου κατήλθεν, ἀπαρακαλύπτῳ τῇ  
θεότητι; ποῦ οὖν ἡ ψυχὴ, ἣν ἐπηγ-  
γεῖλατο ὁ Κύριος τιθέναι ὑπὲρ τῶν  
προβάτων, περὶ ἧς καὶ προφῆται  
προμηνύουσιν; εἰ δὲ ψυχῆς ἀποχώ-

ρησις γέγονε, διὰ τοῦτο εἰρηται,  
ὅτι τὸν ἡμέτερον ἀνεδέξατο θάνα-  
τον, τουτέστι τῆς καθ' ἡμᾶς διαλύ-  
σεως ἀνασχόμενος, ὥσπερ καὶ γεν-  
νήσεως. Athanas. *de Inc. Jes. Chr.*  
18. *Vind. Cath.* i. 165.

<sup>1</sup> Τὴν ψυχὴν μου τίθημι ὑπὲρ  
τῶν προβάτων. *Joh. x.* 15.

<sup>2</sup> Ὡστε οὐκ ἄνθρωπος Θεοῦ ἐχω-  
ρίζετο, οὔτε Θεὸς πρὸς ἄνθρωπον  
ἐγκατάλειψιν διηγείτο, οὔτε ἡ  
νέκρωσις καὶ τοῦ πνεύματος ἀπο-  
χώρησις, Θεοῦ ἀπὸ σώματος ἢ  
μετάστασις, ἀλλὰ ψυχῆς ἀπὸ σώ-

Dead. his. But if God was separated from the body, and this constituted death, how came it that the body separated from the incorruptible God, should have manifested incorruption? And how came it that the Word accomplished the Descent into Hell? Or how did he shew forth his Resurrection from thence? Was it that Himself instead of our (*i. e.* human) soul arose, that he might adapt thereto the likeness of our Resurrection? But how is it possible that we should imagine this of God?

Buried. Another proof of our Lord's mortal nature, was his burial; this, as well as all other particulars of our faith in Christ, which are contained in the Creed, was indicated of old by prophecy; as if so infinitely important a subject, as the hope of Israel, could not be too circumstantially defined. The fifty-third chapter of Isaiah is explicit upon this point also. Having stated that the subject of his prophetic announcement, should be put to death judicially, the son of Amoz proceeds to speak of his burial; 'He made his grave with the wicked; (עִם הַרְשָׁיִם the forensically "cast;" as in Exod. xxiii. 7, Deut. xxv. 1) and with the rich in his death; because he hath done no violence, neither was any deceit in his mouth.' That same meekness and

Isai. liii. 9.

ματος χωρισμός. ὁ γὰρ ἡμέτερος ἐκεῖ διεγράφετο θάνατος. εἰ δὲ ὁ Θεὸς ἐχωρίσθη τοῦ σώματος, καὶ οὕτως ἡ νέκρωσις ἐδείκνυτο, πῶς τὸ σῶμα χωρισθὲν τοῦ ἀφθάρτου Θεοῦ, τὴν ἀφθαρσίαν ἐπεδείκνυτο; πῶς δὲ καὶ ὁ Λόγος, τὴν εἰς ἄδου ἐπίβασιν ἐποιήσατο; ἢ πῶς τὴν ἐξ

ἄδου ἀνάστασιν ἐπεδείκνυτο; μὴ τι γε αὐτὸς ἀντὶ τῆς ἡμετέρας ψυχῆς ἀνίστατο, ἵνα τῆς ἡμετέρας ἀναστάσεως τὴν εἰκόνα ἀρμόσῃται; καὶ πῶς οἷόν τε περὶ Θεοῦ ταῦτα ἐννοεῖν. Athanas. *de Adv. Jes. Chr.* 15. *Vind. Cath.* i. 279.



divine beauty of spirit, which first attracted two such honourable followers as Joseph and Nicodemus, afterwards preserved them from throwing off their allegiance to Christ; and the holy character of him who was despised and rejected of men, was the reason, as the prophet truly says, why he whose grave had been prepared between two outcasts of the law, was placed in a tomb less inconsistent with his sanctity. His body having been tended by the pious care of the 'rich in his death,' was placed in the sepulchre hewn out of the rock, in which man never yet lay; 'because he had done no violence, neither was any deceit found in his mouth.' That the word of prophecy might be fulfilled, therefore, that part of the Roman punishment of crucifixion was mitigated, whereby the body of the malefactor was usually left upon the cross, to perish by decomposition, or to become the prey of birds and beasts; and they who clamoured for the death of Christ, now interceded for the removal of his body; 'The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.' It was not unusual, in cases of execution by this fearful punishment, that its lingering horror was shortened by breaking the limbs. 'The tender mercies of the wicked are cruel.' And in Judæa especially this was the practice, the law requiring that the body of any malefactor that was exposed after the life was taken, should be removed and buried

Buried.

See Bp  
Pearson.

John xix. 31.

p. 311, 312.

Prov. xii. 10.

Deut. xxi. 22,  
23.

Buried. before nightfall. This reason, of course, pressed with tenfold force upon the present occasion, for it was the day of preparation for the Paschal Sabbath; the first day of unleavened bread, coinciding also with the weekly Sabbath, on the initial evening of which the Passover was eaten by the Jews of Jerusalem. But our Lord had manifestly celebrated the Passover on the previous evening, which was to him as the first day of unleavened bread, *πρώτη τῶν ἄζυμων*. While in the sequel of that same day, namely, at the sixth hour of the next morning, it is said to be the preparation of the Passover (*ἦν δὲ παρασκευὴ τοῦ Πάσχα, ὥρα δὲ ὥστει ἕκτῃ*). To our Lord and his disciples, therefore, it was the Paschal day, to the Jews of Jerusalem it was the preparation only for the Passover, which commenced with them on the evening of our Lord's burial. This remarkable difference was caused by a variation in the computation of the Jewish calendar. The first day of the month, at that time, was determined <sup>1</sup>by the actual *φάσις* of the new moon. <sup>2</sup>An assembly was held in the temple on the thirtieth day of the month, to receive evidence respecting the first appearance of the moon. If no intelligence was received, a day was intercalated<sup>3</sup>; but if, as it sometimes happened, the moon's previous appearance was afterwards authen-

John xviii.  
28.

Matt. xxvi.  
17.

John xix. 14.

See Cudworth's Sermon on the Paschal Sacrifice.

<sup>1</sup> See a curious passage upon this question of the *νεομηνία* in De Sacy's *Arabic Chrestomathy*.

<sup>2</sup> *Talmud Bab.* ראש השנה קדש החדש רמבם' and

<sup>3</sup> The intercalated day being

considered as one with the preceding. So also the intercalated day in the Julian calendar was considered to be in continuation of the preceding day; and as this was the 'sixth of the calends of March,' it obtained the name 'Bissextilis.'

ticated, the intercalation was struck out, so that the thirtieth day was the last of the preceding month, and the feasts for the current month were accordingly readjusted. But this correction, as tending to confusion, was not willingly adopted.<sup>1</sup> Hence it was permitted, in doubtful cases, that the Passover should be kept on two consecutive days. Out of Judæa, of course, it could not be kept coincidently with the feast at Jerusalem. According to Maimonides, even in the more distant parts of Judæa the Passover was kept on two consecutive days. Our Lord, therefore, in common with the great body of his countrymen in the provinces, kept the Passover strictly according to the law of Moses, by the actual observation of the lunar *φάσις*, and on the present occasion observed the feast upon the day preceding that on which the Passover was more generally slain at Jerusalem.

The day, therefore, upon which our Lord was put to death, was, so far as his persecutors were concerned, the preparation for the great day of the Jewish year, the Passover falling upon this occasion on the Sabbath. That the bodies might not remain exposed upon the Sabbath-day, the Jews besought Pilate that the last lingering spark of life might be extinguished, and that they might be removed. But our Lord was already dead; and although his side was pierced with a spear, not a bone was broken of the Paschal Lamb. Joseph of

<sup>1</sup> The Talmud gives an instance in which the Passover was kept on two consecutive days, on account of the doubtful phase of the new moon.

ראש השנה *Gemara*, c. i. That

which in the first instance was permissive only, afterwards became the settled custom, and was referred to the ordinance of 'Ezra the scribe.'

Buried. Arimathea, a rich man and an honourable counsellor, *i. e.* of the Sanhedrim, a good man and a just, who also waited himself for the kingdom of God, being a disciple of Jesus, but secretly for fear of the Jews, discarding at length all unworthy fear, 'went in boldly' unto Pilate, and besought him that he might take away the body of Jesus. And Pilate gave him leave, and commanded the body to be delivered; he came, therefore, and took the body of Jesus. Another eminent man of the Pharisees, Nicodemus, a ruler and master in Israel, in other words, a member also of the Sanhedrim, the same which came to Jesus by night, now came in the face of day for the purpose of embalming the dead body of Jesus, and 'brought a mixture of myrrh and aloes, about an hundred pound weight.' These two pious sons of Israel, therefore, assisted by the women, 'Mary Magdalene, and that other Mary,' 'the mother of James and Joses,' 'because of the Jews' preparation day,' for 'the Sabbath drew on,' 'took the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury;' and Joseph 'laid it in his own new tomb, hewn out of a rock,' which was in a 'garden nigh at hand,' 'and rolled a stone unto the door of the sepulchre.' Having performed this pious office, 'they returned, and prepared spices and ointments, and rested the Sabbath-day, according to the commandment.' The burial of Christ is another proof of the reality of his death; and the work was performed by two men whose antecedent prejudices, and wide separation in point of earthly

Matt. xxviii.  
57.  
Luke xxiii.  
50.

Mark xv. 43.

John xix. 38.

John xix. 39.

Matt. xxviii.  
60, 61.

Mark xv. 47.  
Luke xxiii.  
54—56.

John xix. 40  
—42.

rank from Jesus and his disciples, made it impossible that there should have been any fraudulent collusion between them. But the Jews themselves supplied a fresh testimony to the truth, in the interval that elapsed between the burial and the resurrection of our Lord. For the next day the chief priests and Pharisees, remembering our Lord's declaration that on the third day he would rise again, obtained 'a watch' of four soldiers from Pilate, and made the sepulchre sure, sealing the stone, and setting a watch. If they had not been certain of Christ's death, this would not have been done by them; and since they were not present when his body was laid in the tomb, they could not have set a watch over the body, if they had not first ascertained the fact, that the tomb really contained its precious deposit. An enemy, so jealous of fraud, would take care that no other tomb was sealed but that which held the body; 'the last error,' in such a case, would indeed have been 'worse than the first.'

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Buried.

Matt. xxvii.  
62—(6).

Matt. xxvii.  
64.

The article of the Descent into Hell, was not inserted in the Creed until shortly before the time of Ruffinus; when the Apollinarian heresy rendered it necessary that every safeguard for faith in the true human nature of Christ, 'of a reasonable soul and human flesh subsisting,' should be carefully maintained. This doctrine, which was fully expressed in the ancient writings of the Church, and possibly admitted into some of the older Creeds, now in the fourth century became a formal ex-

He de-  
scended  
into Hell.



Primitive  
Doctrine.

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pression of Christian faith in the Western Church. The Eastern made no further addition to her Creed, after the Council of Constantinople had given a fuller development to the Nicene formulary of faith. The belief of the Church, however, was always in accordance with the addition. The death of the Lord of Life was known to be such as that to which mortal man is heir, and whatever is predicable of man's dissolution, was true also of the separation of soul and body in Christ. After death the body returns to earth; and therefore the soul also, by every nation that has believed in its continued existence after separation from the body, has been considered <sup>1</sup>to descend into 'the lower parts' of the earth, for ever hidden from the light of day. Whatever was believed to be inseparable from the idea of mortality in every other case, must be held to be true also of Christ. Hence, from the days of the Apostles, the descent of Christ to the place of departed spirits called 'hades,' 'inferna,' and, in our Saxon, 'hell,' was a matter of firm belief in the Church, though not always expressed in her Creeds.

Irenæus, c.  
Hær. iv. 45.

The testimony of Irenæus in the second century, is very clear upon the subject. He implies that the doctrine was made known to him by the presbyter, whom he so often mentions, as having received his doctrine immediately from the Apostles, and whom he <sup>2</sup>names in two places as Polycarp,

<sup>1</sup> The descent into hell is evidently considered by Ruffinus as synonymous with burial: *Vis tamen verbi* (descendit sc. ad inferna) eadem

videtur esse in eo quod sepultus dicitur. Ruffin. *de Symb.* 18. *Vind. Cath.* i. 567.

<sup>2</sup> In his epistle to Florinus, Eu-

the disciple of St John. <sup>1</sup>The scriptural references produced by him in confirmation are, first, certain words ascribed by him to Isaiah, which are no longer found in the sacred text, but which are quoted by Justin Martyr as words of Jeremiah that had been suppressed by the Jews; though of course the fact that they are ignored by the Hebrew text, the Septuagint, the Hexapla, the Targums, and every other ancient version of Scripture, must be deemed to be conclusive evidence against the authenticity of the passage. As the words would seem to have led to an erroneous interpretation of the somewhat similar words of St Peter, they are here given. Justin introduces them by observing, ‘<sup>2</sup>The Jews have in the same way suppressed these words of Jeremiah, “The Lord God, the Holy One of Israel, hath remembered his dead, which lay in the earth of the grave; and He descended to them that he might proclaim to them his salvation.”’ Irenæus next cites in proof the words of Christ, ‘As Jonas was three days and three nights in the whale’s belly; so shall the Son of man be in the heart of the earth;’ he adds also in confirmation the words of St Paul, ‘Now that he ascended, what is it but that he also descended first into the lower parts of the earth?’ The expression of the

Primitive  
Doctrine.

Matt. xii. 40.

Eph. iv. 9.

seb. *H. E.* v. 20; c. *Hær.* iii. 3, *Vind. Cath.* iii. 441; and *Martyr. Polyc.*, *Vind. Cath.* iii. 86

<sup>1</sup> c. *Hær.* v. 31; cf. iv. 45.

<sup>2</sup> Ἀπὸ τῶν λόγων τοῦ αὐτοῦ Ἱερεμίου ὁμοίως ταῦτα περιέκοψαν Ἐμνήσθη δὲ Κύριος ὁ Θεὸς ἀπὸ

(leg. ἅγιος e lit. unc. ΑΠΟ) Ἰσραὴλ τῶν νεκρῶν αὐτοῦ τῶν κεκοιμημένων εἰς γῆν χώματος, καὶ κατέβη πρὸς αὐτοὺς ἀναγγελίσσασθαι αὐτοῖς τὸ σωτήριον αὐτοῦ. Just. *M. Dial. c. Tryph.* 72; cf. 2 Esdr. ii. 31.

Primitive  
Doctrine.

Psal. lxxxvi.  
13.

Psalmist he considers to be prophetic of the same event, 'Thou hast delivered my soul from the lowermost hell.' And he applies also the words of Ps. xxiii. 4, in a passage, that shews clearly what meaning he attached to the Descent into Hell<sup>1</sup>.

Psal. xxiii. 4.

'For when our Lord passed through the valley of the shadow of death, where were the souls of the departed, afterwards he arose from thence in the body, and after his resurrection was received up. It is evident that the souls also of his disciples depart to the place decreed for them by God, and exist there until the resurrection they await. Then receiving back the body, and rising integrally, that is bodily, as their Lord arose, they shall thus come before the presence of God.'

Eusebius.

The heads of Christian doctrine given by Eusebius, in the end of the first book of his History, as the preaching of Thaddæus one of the seventy disciples, shew that the doctrine of the descent into hell was at least current in the earliest ages of the Church; and that Ruffinus hardly expressed himself accurately, in saying that this clause was unknown to the Eastern Churches. Certainly, its presence in a body of doctrines systematically arranged, inclines the mind to believe that Creeds even then existed, in which it was an element.

Ruff. de  
Symb. 18.

<sup>1</sup> Cum enim Dominus, in medio umbræ mortis abierit, ubi animæ mortuorum erant, post deinde corporaliter resurrexit, et post resurrectionem assumptus est; manifestum quia et discipulorum ejus animæ ἀπέρχονται εἰς τὸν τόπον τὸν ὠρισμένον αὐταῖς ἀπὸ τοῦ Θεοῦ,

καὶ κεῖ μέχρι τῆς ἀναστάσεως φοιτῶσι, περιμένονσαι τὴν ἀνάστασιν· ἔπειτα ἀπολαβοῦσαι τὰ σώματα, καὶ ὁλοκλήρως ἀναστᾶσαι, τουτέστι σωματικῶς, καθὼς καὶ ὁ Κύριος ἀνέστη, οὕτως ἐλεύσονται εἰς τὴν ὄψιν τοῦ Θεοῦ. *Iren. c. Her. v. 31.*

The reader may form his own opinion upon the subject, from the historian's words given below<sup>1</sup>.

Primitive  
Doctrine.

Clem. Alex.

Clement of Alexandria is not less clear in his statement of the same doctrine, but with an evident leaning to the interpolated verse quoted by Irenæus; for he assigns as the only reason for this descent, Christ's revelation of the Gospel to those in prison. The passage is also worthy of notice, as being the first indication of the application of St Peter's words to the descent into hell,<sup>2</sup> and of the Gospel being preached by our Lord to the souls of the departed. 'Wherefore the Lord

<sup>1</sup> The occasion which gave rise to this sketch of Christian doctrine, was the healing of Abgarus, king of Edessa, to whom, according to Eusebius, St Thomas, by the Saviour's command, sent Thaddæus. (See Burton's *Lectures*, A.D. 70.) However apocryphal the account may be, we can hardly doubt the existence of documents which Eusebius states that he had seen at Edessa in the Syriac language. These documents were, the letter of Abgarus to Christ, the reply, and the consequent history of the conversion and healing of the king, and the first origin of the Christian Church at Edessa. We cannot doubt the accuracy of that which the historian declares that he saw; neither can we doubt that the substance of the preaching of Thaddæus, including the descent into hell, had long been the received faith of the Church of Edessa.

Καὶ ὁ Θαδδαῖος, νῦν μὲν σιωπήσομαι, ἔφη, ἔπειδὴ κηρύξαι τὸν λόγον ἀπεστάλην· αὐριον δὲ ἐκκλησίαςόν μοι τοὺς πολίτας σου πάντας, καὶ ἐπ' αὐτῶν κηρύξω τὸν λόγον τοῦ Θεοῦ, καὶ σπερῶ ἐν αὐ-

τοῖς τὸν λόγον τῆς ζωῆς· περὶ τε τῆς ἐλεύσεως Ἰησοῦ καθὼς ἐγένετο, καὶ περὶ τῆς ἀποστολῆς αὐτοῦ, καὶ ἕνεκα τίνος ἀπεστάλη ὑπὸ τοῦ Πατρός. Καὶ περὶ τῆς δυνάμεως τῶν ἔργων αὐτοῦ, καὶ μυστηρίων ὧν ἐλάλησεν ἐν τῷ κόσμῳ, καὶ ποία δυνάμει ταῦτα ἐποίει. Καὶ περὶ τῆς καινῆς αὐτοῦ κηρύξεως, καὶ περὶ τῆς σμικρότητος καὶ ἐντελείας, καὶ περὶ τῆς ταπεινώσεως τοῦ φαινομένου ἔξωθεν ἀνθρώπου. Καὶ πῶς ἐταπείνωσεν ἑαυτὸν καὶ ἀπέθανε, καὶ ἐσμίκρυνεν αὐτοῦ τὴν θεότητα. "Ὅσα θ' ὑπὸ Ἰουδαίων ἔπαθεν, καὶ πῶς ἔσταυρώθη, καὶ κατέβη εἰς τὸν Ἅδην, καὶ διέσχισε φραγμὸν τὸν ἐξ αἰῶνος μὴ σχισθέντα, καὶ ἀνέστη, καὶ συνήγειρε τοὺς ἀπ' αἰῶνων κεκοιμημένους, καὶ πῶς κατέβη μόνος, ἀνέβη δὲ μετὰ πολλοῦ ὄχλου πρὸς τὸν Πατέρα αὐτοῦ. Καὶ πῶς κάθεται ἐν δεξιᾷ τοῦ Θεοῦ καὶ Πατρός μετὰ δόξης ἐν τοῖς οὐρανοῖς· καὶ πῶς ἐλεύσεσθαι μέλλει πάλιν μετὰ δόξης καὶ δυνάμεως, κρῖναι ζῶντας καὶ νεκρούς. Euseb. *Hist. Eccl.* i. 13.

<sup>2</sup> Διόπερ ὁ Κύριος εὐηγγελίστατο καὶ τοῖς ἐν Ἅδου... οὐχὶ δηλοῦσιν εὐηγγελίσθαι τὸν Κύριον τοῖς τε

Primitive  
Doctrine.

preached also to those in hell . . . do not the words shew that the Lord preached to those lost in the flood, or rather the captives, and to those kept in prison and custody? . . . If therefore the Lord descended into hell for no other reason than that he might preach the Gospel . . . and the Gospel says that many bodies of those that slept arose, it is manifest that they were translated to a better state; wherefore there happened a general movement and change by the dispensation of the Saviour.'

Tertullian.

<sup>1</sup>Tertullian states that Christ descended into hell that he might satisfy the conditions of mortality, and complete the form of human death in the shades below; he connects also with this doctrine the words of St Paul, already noticed in the same way by Irenæus.

Eph. iv. 9.

Origen.

<sup>2</sup>Origen says, that Christ descended into hell, not vanquished, but as the mighty conqueror of death, and confirms the assertion by St Peter's application

ἀπολωλόσιν ἐν τῷ κατακλυσμῷ, μάλλον δὲ πεπεδημένοις, καὶ τοῖς ἐν φυλακῇ τε καὶ φρούρᾳ συνεχομένοις; ... Εἰ γ' οὖν ὁ Κύριος δι' οὐδὲν ἕτερον εἰς Ἄδου κατήλθεν, ἢ διὰ τὸ εὐαγγελίσασθαι, ὥσπερ κατήλθεν...καὶ σώματα φησὶν τὸ εὐαγγέλιον πόλλα τῶν κεκοιμημένων ἀνίστασθαι, εἰς ἀμείνω δηλὸν ὅτι μετατεθειμένων τάξιν, γέγονεν ἅρα τις καθολικὴ κινήσις καὶ μετάθεσις κατὰ τὴν οἰκονομίαν τοῦ Σωτήρος. Clem. Al. Strom. vi.

<sup>1</sup> Quod si Christus Deus, quia et homo, mortuus secundum Scripturas et sepultus secundum easdem, huic quoque legi satisfecit, forma humane mortis apud inferos functus, nec ante ascendit in sublimia celo-

rum, quam descendit in inferiora terrarum, ut illie patriarchas, et prophetas compotes sui faceret.

<sup>2</sup> Χριστὸς ἐν Ἄδου; ἢ οὐ γέγονεν ἐκεῖ; οὐκ ἔστιν ἀληθες τὸ εἰρημένον ἐν ψαλμοῖς ἐρμηνευθὲν ὑπὸ τῶν Ἀποστόλων ἐν ταῖς πράξεσιν αὐτῶν περὶ τοῦ τὸν Σωτήρα ἐν Ἄδου καταβεβηκέναι;...οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς Ἄδου, οὐδὲ δώσεις τὸν ὅσιον σου ἵδριν διαφθόραν. Εἴτα μετὰ τοῦτο ἐὰν ἀποκρινῇται, ὅτι Χριστὸς ἐν Ἄδου καταβέβηκε, τι ποιεῖς; νικῆσων, ἢ νικηθισόμενος ὑπὸ τοῦ θανάτου; Ναὶ κατελήλυθεν εἰς τὰ χάρια ἐκεῖνα, οὐχ ὥς δοῦλος τῶν ἐκεῖ, ἀλλ' ὥς δεσπότης παλαίσων. Orig. Hom. ii. in Reg.



of the Psalmist's words, 'Thou shalt not leave my soul in hell, nor suffer thy Holy One to see corruption.' <sup>1</sup>Again, in his discussion with Celsus, the same writer states, that Christ not only saved by his doctrine vast numbers upon earth; but that 'after his soul was separated from the body, he conversed with the disembodied souls of the dead, and converted to himself those that would obey, or whom he perceived, for reasons known to himself, to be fitted for salvation.'

Primitive  
Doctrine.

The doctrine, therefore, was not only known but firmly held in the earliest ages; and we need not carry down our testimony to writers of a later date. Augustine, indeed, affirms confidently, that none but an unbeliever would deny the descent of Christ into hell; 'Quis ergo nisi infidelis negaverit fuisse apud inferos Christum?'

Ep. ad Erod.  
Vind. Cath.  
I. 288.

The truth intended to be conveyed by this part of the teaching of the Church, was manifestly, that the soul and body of Christ were reduced by death to the precise condition, that marks the natural dissolution of every other man. This is exactly expressed in the Psalmist's prediction, that God should not leave the soul of Christ in hell, nor by its continued separation from the body, suffer his Holy One to see corruption; and the application of this Scripture by St Peter upon the day of Pentecost, is the authority upon which the words were inserted in the Creed. But other pas-

<sup>1</sup> Καὶ γυνυῇ σώματος γενόμενος ψυχῇ, ταῖς γυνυαῖς σωμάτων ὁμοίλει ψυχαῖς, ἐπιστρέφων κακεῖνων τὰς βουλομένας πρὸς αὐτόν, ἥ

ἄς ἑωρᾶ, δι' οὗς ἦδεν αὐτὸς λόγους, ἐπιτηδειοτέρας. Orig. c. Cels. II. 43.

Texts mis-  
applied.

sages of Scripture have been cited in proof of the doctrine, which have no manifest connexion with it. It has already been noticed that Clement of Alexandria is the earliest writer who explained the words of St Peter, of the descent into hell. 'For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.'

1 Pet. iii.  
18—22.

Athanas. de  
Adv. Jes.  
Chr. 8. Ep.  
ad Epict. 5.  
Ambros. de  
Fide, iii. 3.  
Cyr. Al. Hom.  
Pasch. 19 de  
recta fi. 21, 22.  
Ruff. de  
Symb. 23.

Athanasius, Ambrose, Cyril of Alexandria, Ruffinus and others have followed him, and adopted the same interpretation. The Syriac version also, which was completed early in the second century, gives a paraphrase, rather than its usually close translation, of the 19th and 20th verses; that they may be identified more completely with the notion of Christ preaching to the souls of the departed. 'And he preached to those souls which were shut up in Hades (𐤀 𐤁𐤁𐤁), which before were not obedient in the days of Noah, when the long-suffering of God commanded that the ark should

be made on account of the hope of their conversion, ... (ܐܠܗܐ ܕܝܚܝܐ ܕܝܚܝܐ)'. Texts mis-  
applied.

A careful examination of the passage will lead most readers to the same conclusion at which Augustine long since arrived; that the Apostle is not at all speaking of the descent into hell, but of the warning which the disobedient in the days of Noah received by the Spirit of Christ, during the lengthened period of the Ark's preparation. For it is plain that in the next chapter, the Apostle, after a recapitulation of the dead works of the flesh, proceeds to say that it was on account of them, that 'the Gospel was preached unto the dead;' where we may know that he is speaking of the spiritually dead, and not of spirits divested of the body, because he speaks of these dead being 'judged according to men in the flesh.' The spirits in prison, held in thralldom to dead works, were in every respect the same as these dead; meaning the spirits of men then in the flesh, upon whom the flood came. For it is a common expression with the writers of the New Testament, to say that men by nature are shut up, or concluded under sin, that sin holds them as in a prison-house; and so it was with the contemporaries of Noah. Himself was 'heir of the righteousness which is by faith,' and therefore free; but all beyond his own family were 'concluded under sin.' The immediate purpose of the Apostle was evidently to exhort to a faithful following of Christ; and although Christians who have put on Christ by baptism, are typified in the salvation of Noah's family, he warns

Vind. Cath.  
L. 207.  
Ep. ad  
Evodium.

1 Pet. iv. 6.

Rom. xi. 32.  
Gal. iii. 22.  
Syr.

ܐܠܗܐ ܕܝܚܝܐ ܕܝܚܝܐ  
'imprisoned.'

1 Pet. iii. 8—  
17; iv. 1—7.

Texts mis-  
applied.

them of the defectibility of that grace; in the deluge only eight souls were saved by water; a good reason and sufficient, why all should work out their salvation with fear and trembling. The meaning of this passage, therefore, would be, that to whatever extent men shut up under sin, have been warned of their danger in every age of the world, it has been effected by the Spirit of Christ; and this was the case in the days of Noah, when eight souls alone were saved by water; 'the like figure whereunto even baptism doth also now save us,' wherein many are called from the state of bondage in which they languish; but to God alone is known the number of those that fully avail themselves of the gracious summons.

See also  
p. 693.

The alteration made in our third Article (A.D. 1562), shews, in a significant manner, the opinion of the Church of England, as regards the interpretation of this text. The Article of Edward VI. identified the descent into hell with these words of St Peter. '*Corpus usque ad resurrectionem in sepulchro jacuit; Spiritus ab illo emissus spiritibus, qui in carcere sive in inferno detinebantur, fuit, illisque prædicavit, quemadmodum testatur Petri locus.*' But this specific interpretation was cautiously rescinded in the Elizabethan Articles; in which it is stated simply, '*Quemadmodum Christus pro nobis mortuus est, et sepultus, ita est etiam credendus ad inferos descendisse.*'

Art. III.

Connected with the idea of Christ preaching to the souls of the departed, is the notion of his triumph over Satan, by rescuing them from his

power. <sup>1</sup>And those writers who have interpreted the words in the Epistle of St Peter of the descent into hell, have generally referred to the same notion, the triumph of Christ, of which St Paul speaks in his Epistle to the Colossians; ‘And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.’ But it should be borne in mind, that the term, ‘principalities and powers,’ is referrible to rule and dignity, whether angelical in heaven, or political and ecclesiastical upon earth; and of such earthly or heavenly pre-eminence, every passage in which the words occur may be explained. The terms are nowhere used of purely Satanic influences; neither would any such meaning suit the present context. For, clearly, the Apostle’s argument shews that Christ has brought the ordinances of the Jewish law to an end. If, therefore, the phrase under

Texts mis-  
applied.

Col. ii. 15.

<sup>1</sup> So the false Gospel of Nicodemus professes to give an account of our Lord’s appearance in the place of departed souls, and of those whom he rescued from thence. But such Apocryphal legends are referrible to Talmudical or Rabbinical sources rather than to the corruption of any Christian tradition. In the Rabbinical exposition of Genesis by Moses Haddarsan named Bereshith Rabba, and which is of very high antiquity, it is said on Gen. xxiv. 27, ‘R. Joshua the son of Levi has said; I went with קִיפּוּר (the Angel of Death) and Messiah the son of David accompanied me, until I reached the gates of hell; and when the captives who were in hell saw the light of the Messiah, they gladly welcomed him,

saying: He shall lead us forth from this darkness; as it is written (in Hosea) I will redeem them from the hand of hell, I will deliver them from death; and again, The redeemed of the Lord shall return, and come, and enter Zion, &c.’ So again on Gen. xlv. 18, ‘We will be glad and rejoice in thee; (Cant. i. 4.) When shall this be? When the captivity shall go forth from hell, and the godhead shall be their head, as it is written, Their king shall pass before them, and the Lord at the head of them, (Mic. ii. 13).’ So also the same writer says on Gen. xli. 1, ‘But what is the meaning of, The Lord looseth the prisoners? (Ps. cxlvi. 7.) They are the captives of hell, the prisoners of death.’



Texts mis-  
applied.
Tit. iii. 1.
Col. ii. 10.

consideration can apply to the rulers of the Jewish Polity, no other meaning need be substituted. The very inference drawn by the Apostle from the spoiling of 'principalities and powers' indicates this interpretation; 'Let no man, therefore, judge you in meat or in drink,' &c. Elsewhere St Paul charges Titus that he 'put them in mind to be subject to principalities and powers, to obey magistrates,' &c. By applying to the passage under consideration the same idea of temporal dignity, the sense would flow on in a regular and harmonious course, e.g. 'Ye are complete in Christ, who, as the head of all principality and power, was the head also of the Jewish Polity, so long as he permitted it to exist. But now you have received in Christ the substance of all that was shadowed forth in the rites of the law; and these ordinances are for ever annulled, struck through, and nailed to the cross of Christ; whereby he has cast off (*ἀπεκδυσάμενος*) and set aside the old Jewish Polity, the principalities and powers of the Aaronical hierarchy; and having triumphed over them openly in his own person, by his resurrection from the dead, he has finally superseded them. Let no man, therefore, judge you in meat and drink,' &c.

Eph. iv. 9.

Other words of St Paul have been adduced as a confirmation of the descent into hell, wherein he says of the Ascension; 'Now that he ascended, what is it but that he also descended first into the lower parts of the earth?' But here again the notion of the descent into hell does not at all suit the context; for the Apostle is occupied in shew-

ing that the gift of Christ is bestowed upon us by virtue of his Ascension; but that his eternal existence as God in the glory of the Father is the source of his power to confer that gift of grace; 'For that he ascended, what is it but that he also descended first into the lower parts of the earth?' *i. e.* was pre-existent in the glory of the Godhead, before he humbled himself by taking upon him our nature. The comparative expression, *κατώτερα μέρη τῆς γῆς*, no doubt, would express correctly the ancient notion of a subter-terraneous receptacle of departed souls; but there is nothing in the context to harmonise with the idea; and the term is evidently in apposition with the logically superlative term whereby the Apostle describes Christ's glory in heaven in the next verse; 'He that descended is the same also that ascended up far above all heavens,' *ὑπεράνω πάντων τῶν οὐρανῶν*. The lower parts of the earth, therefore, may with great propriety be considered to be the correlative of the heaven of heavens, of which the Apostle thus speaks, and to mean simply this lower world.

Having eliminated therefore those texts of Scripture which have been applied, as it would seem, in error, to the doctrine of Christ's descent into Hell, it remains to be seen what Scriptural authority there really is for the assertion of this Article of Faith. The words of King David, as applied and illustrated by St Peter on the day of Pentecost, shew that the doctrine is a necessary result of our belief that Christ was perfect man, of reasonable soul and human flesh subsisting.

Texts mis-  
applied.

Doctrinal  
statement.

Acts ii. 27.

‘Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.’ We need no more explicit testimony of Scripture in confirmation of the doctrine. The souls of the departed in the ordinary way are reserved under God’s hand, living if not sentient, while the body sinks into corruption. And the Psalmist’s words shew that he was speaking of a true death; for he implies that without the special Providence of God, the soul of Christ, of which he spake, should be left with all other souls of the departed, in Hell; and that the flesh of that ‘Holy One,’ without the exercise of that same Divine energy, should sink into the natural corruption of the grave. But

Acts ii. 24.

Acts ii. 31.

‘God raised him up, having loosed the pains of death: because it was not possible that he should be holden of it.’ Wherefore David, ‘seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.’

Compare pp.  
676—692.

The cause which, above all others, rendered it desirable, that this expression of doctrine should obtain a place in the Creed, was the development of the Apollinarian Heresy, in the fourth century. It has been stated already, that this heresy taught that Christ had neither a <sup>1</sup>true human body, nor the intellectual soul of a man, but that Jesus as a divine body descended from heaven, neither perfect God nor perfect man, but a confusion of the

<sup>1</sup> εἰρήκατε γὰρ, ὅτι σάρκα τὴν ἀνθρώπου συγκράσας ἐαυτῷ ὁ Λόγος, ἔδειξε τὸν ὄντως λογικὸν

καὶ τελεῖον ἄνθρωπον. Athan. *de Adv. Chr.* 16. *Vind. Cath.* i. 146, 281.

two; in whom the functions of the soul were discharged <sup>1</sup>by the Word. The form of sound words, therefore, with the addition of the clause now under consideration, contained a pointed condemnation of this monstrous notion. The body of Jesus was laid in the tomb, like the body of any other mortal man, from which the soul had been separated by death; and this could not have been the case, if the Godhead had been so mixed up with the manhood as to constitute but one nature. Therefore the soul of Christ was declared by Scripture to have been locally separated from the body by death, and to have been subject to the same law of mortality as that of any other descendant of Adam. We know not indeed what is the state of the souls of the departed; but this we do know, to our great comfort and consolation, that whatever was the state of our Lord's human soul in death, such also is the state of those that die in the Lord. 'This day shalt thou be with me in Paradise,' are words that warrant a belief that the soul even then retains its consciousness of existence. That it is a moral consciousness also, we are led to imagine from the parable of the rich man tormented and Lazarus comforted. And the great gulf fixed between them, may only be another instance of the way in which moral and

Doctrinal  
statement.

<sup>1</sup> εἰτά φασιν, ἀντὶ τοῦ ἔσωθεν ἐν ἡμῖν ἀνθρώπου, νοῦς ἐπουράνιος ἐν Χριστῷ. Athan. *de In. J. Chr.* 2. *Vind. Cath.* i. 141. Again, τῷ περιέχοντι σχήματι λέγετε, τυτέστι τῷ ὀργανικῷ προσκεχρῆ-

σθαι· ἀντὶ δὲ τοῦ ἔσωθεν ἐν ἡμῖν ἀνθρώπου, νοῦς ἐπουράνιος ἐν Χριστῷ. *Ibid.* 15, p. 162. See also *Vind. Cath.* i. pp. 157, 164, 259, 582, and pp. 614—617 of this work.

Doctrinal  
statement.

Heb. x. 27.

spiritual truths are taught in Scripture by sensible ideas. If those that die in Jesus be permitted still to feed upon the sweet hope of salvation, that supported them through the valley of the shadow of death; and if those that die in sin, have in remorse of conscience a foreknowledge of the worm that dieth not, a gleam of the fire that never can be quenched, a 'fearful looking for of judgment and fiery indignation, which shall devour the adversaries;' this would indeed be a fearful and an impassable gulf, to divide the sinner from the saint in that world of spirits, the wicked from the just. In every other respect we have scriptural reason for supposing, that the final removal of the just from the unjust is reserved for the last day; in the mean time there may be no local separation of the one class from the other, but both may be allowed to continue together as on earth. Hence our Lord's descent into hell would add one more element to his humiliation; on earth he condescended to live with sinners for their conversion; in death his soul would still be a witness of their remorse.

We have therefore some reason to believe, from the terms of Scripture, that the souls of the departed are conscious of existence, and that they have an anticipative perception of their final destiny; if such was the condition of our Lord's soul when separate from the body, such undoubtedly shall be our own state. But whether or no the soul exist in a state of consciousness apart from the body, we are certain that between the



Death and Resurrection of our Lord, no alteration took place in the intimate union between the God-head and the Manhood; that the union which subsisted from the time of the angelic Annunciation continued ever since, and that the divine nature was as inseparably united with the body in the tomb, and with the soul in Hades, as God and Man made one Christ in the days of his earthly ministry.

Doctrinal  
statement.

It is this important element of Catholic Truth, that is taught by the Church in declaring that as our Lord died like any other mortal man, and was buried, so also that his soul descended into Hell; that is, passed into that condition, in which every soul of Man remains between the death and the Resurrection of the body; and that he continued thus, until by his own power, and the power of the Father, and Holy Ghost, he took up again the life, that he had of his own free will laid down; the soul was once more united to the body; and He arose from the grave, the first-fruits of them that slept, over Death and Hell victorious. <sup>1</sup>Wherefore the real Manhood of the Son of God was neither wholly in the sepulchre, nor wholly in Hell, but Christ lay dead in the sepulchre as regards the real flesh, and as regards the Soul Christ descended into Hell; as the same Soul also he returned from Hell to the flesh which he had left in the sepulchre. But with respect to his

<sup>1</sup> Humanitas ergo Filii Dei, nec tota in sepulcro fuit, nec tota in inferno, sed in sepulcro, secundum veram carnem, Christus mortuus

jacuit; et secundum animam, ad infernum Christus descendit; et secundum eandem animam, ab inferno ad carnem, quam in sepulcro reli-

Fulgentius. Godhead, which is neither contained in space, nor circumscribed by limits, it was wholly in the sepulchre with the flesh, wholly in Hell with the Soul, and thereby Christ is everywhere perfect; because he is not God separate from the Manhood that he took upon him; for God was both with the soul of Christ, so that it returned triumphant from Hell, having loosed the pains of Hell; and with his flesh, that by a speedy resurrection it might not be subject to corruption.'

querat rediit. Secundum Divinitatem vero suam, quæ nec loco tenetur nec fine concluditur, totus fuit in sepulcro cum carne, totus in inferno cum anima, ac per hoc plenus fuit ubique Christus; quia non est Deus ab humanitate quam suscepe-

rat separatus, qui et in anima sua fuit, ut solutis inferni doloribus ab inferno victrix rediret; et in carne sua fuit, ut celeri resurrectione corrumpi non posset. Fulgent. *ad Thrasim. Regem*, III. 34. *Vind. Cath.* I. 251.

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